THE
ENTERTAINMENT
OF
His Most Excellent MAJESTIE
CHARLES II,
IN
His PASSAGE through the CITY of
LONDON
TO HIS
CORONATION:

Containing an exact Accompt of the whole *Solemnity*; the Triumphal *Arches*, and *Cavalcade*, delineated in *Sculpture*; the *Speeches* and *Impresses* illustrated from *Antiquity*.

TO THESE IS ADDED,

A Brief Narrative of His MAJESTIE'S Solemn CORONATION:

WITH

His Magnificent PROCEEDING, and ROYAL FEAST
IN
VVESTMINSTER-HALL.

By *JOHN OGILBY*.

LONDON,
Printed by THO: ROYCROFT, and are to be had at the Authors House in *Kings-Head* Court within Shoe-Lane, MDCLXII.

I *Have perused a brief Narrative of His* MAJESTIES *Solemn* CORONATION, *printed by* Mr. OGILBY, *together with his Deſcription of His* MAJESTIES *Entertainment paſsing through the City of* LONDON *to His Coronation*, &c. *and, in purſuance of His* MAJESTIES *Order unto me directed, have examined, and do approve thereof; ſo as the ſaid* Mr. OGILBY *may freely publiſh the ſame.*

From the HERALDS-COLLEDGE this thirteenth of *June* 1662.

EDVVARD WALKER,
Garter *Principal King of Arms.*

TO THE

SACRED MAJESTY

OF

CHARLES II,

King of *ENGLAND, SCOTLAND, FRANCE,*
and *IRELAND*, &c.

This DESCRIPTION of the SOLEMNITY of His
Bleſſed INAUGURATION

Is humbly Dedicated

By

His moſt Obedient, Dutiful, and

Loyal Servant,

J. OGILBY.

THE CAVALCADE or HIS MAIESTIES PASSING THROVGH T

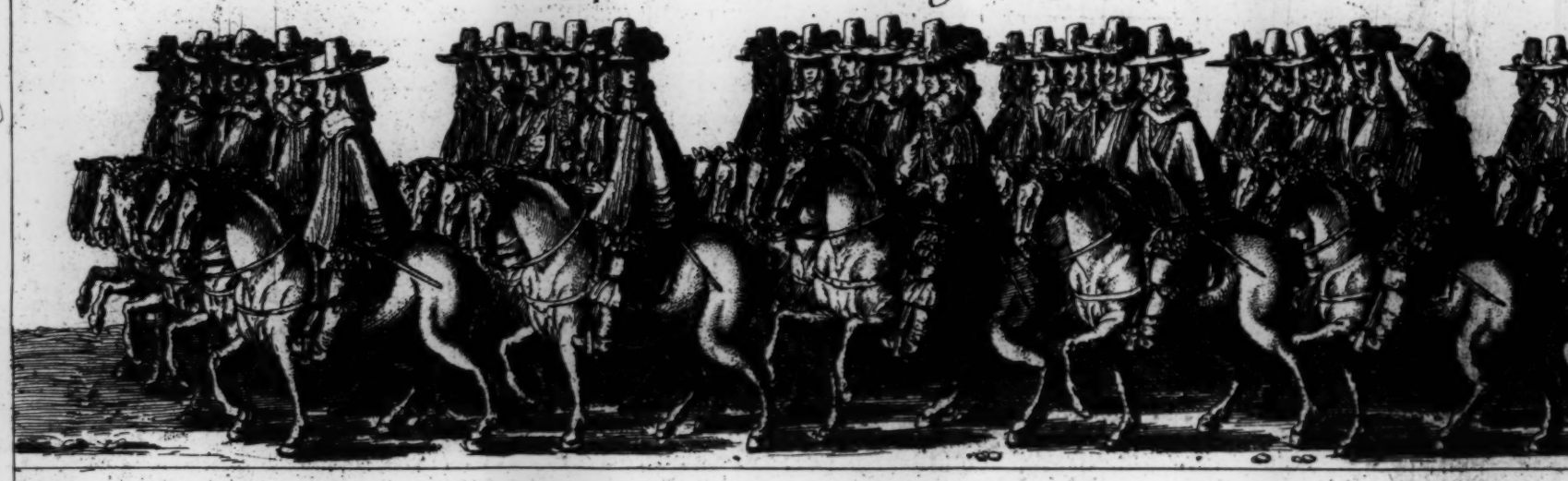
1

Wenceslaus Hollar Bohemus delineavit, et aqva forti ari insculpsit. Ao 1661.

2 Munday the 22 of April. Aº M.DC. LXI:

foure such Squadrons, & each Squadron containing fiftie men,

3 *Esquires to the Knights of the Bath, in*



4 *Knight Harbinger*
Serjeant Porter

Sewers of the Chamber & Gentlemen Vshers, Quarter Waiters

Clerks of

H THE CITY OF LONDON TOWARDS HIS CORONATION

The Duke of York's Horse Guard, Consisting of

1

Messengers of the Chambers, fourty in number.

2

in number a hundred and fourty.

3

lerks of the Chancery: Cof the Signet, . C: of the Privy-Seal, : Cof the Council; Cof the Parliament: C; of the Crown,

4

5 *Chaplains having dignities, 10.*

The King's Advocate
The King's Remembrancer.
Masters of

6 *Secretaries of the French and Latine Tongues.*

Gentlemen Vshers, daily-Waiters, Sewers, Carvers, Cupbearers, in Ordinary.

Esquires of the Body.

7 *Chamberlains of the Exchequer.*

Gentlemen of the Privy-Cham

8 *Knights of the Bath*

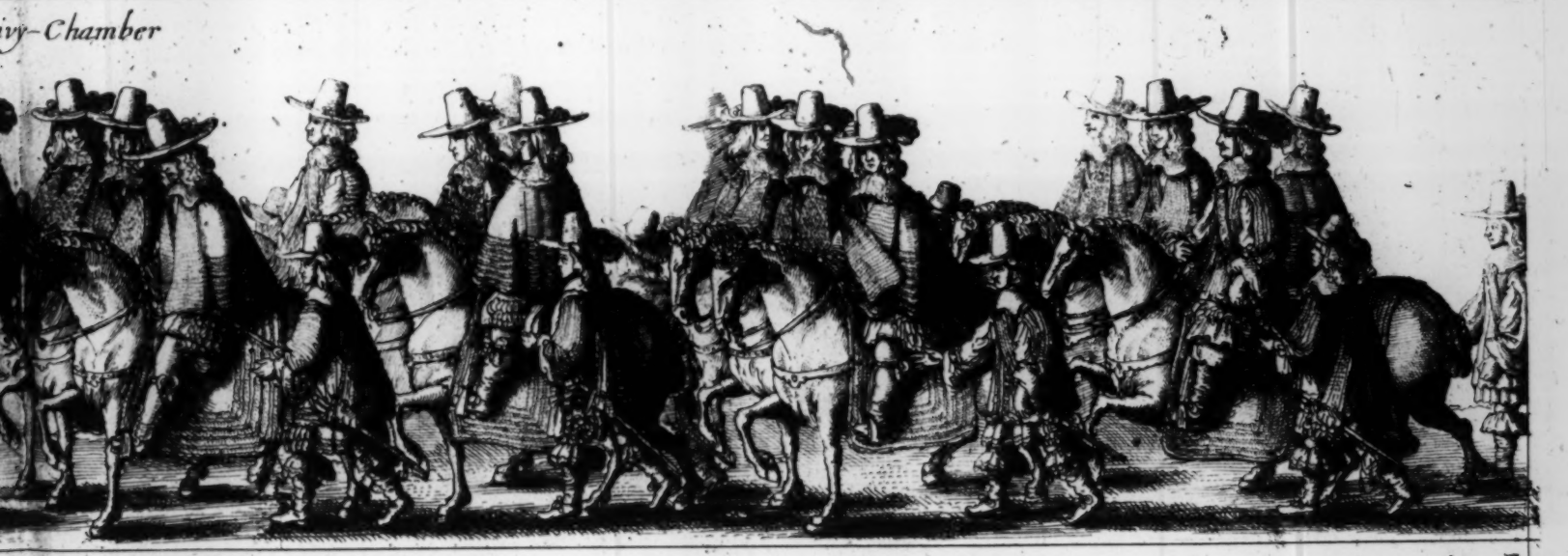
Knigh

asters of the Chancery.
The King's Learned Counsel at Law,
The King's puisne Serjeants,
The Kings Attorney, The Kings Sollicitour,
The King's Eldest Serjeants.

5

he Body.
Masters of standing Offices, viz. Tents, Revels, Ceremonies, Armourie, Wardrobe, Ordinance,
Masters of the Requests

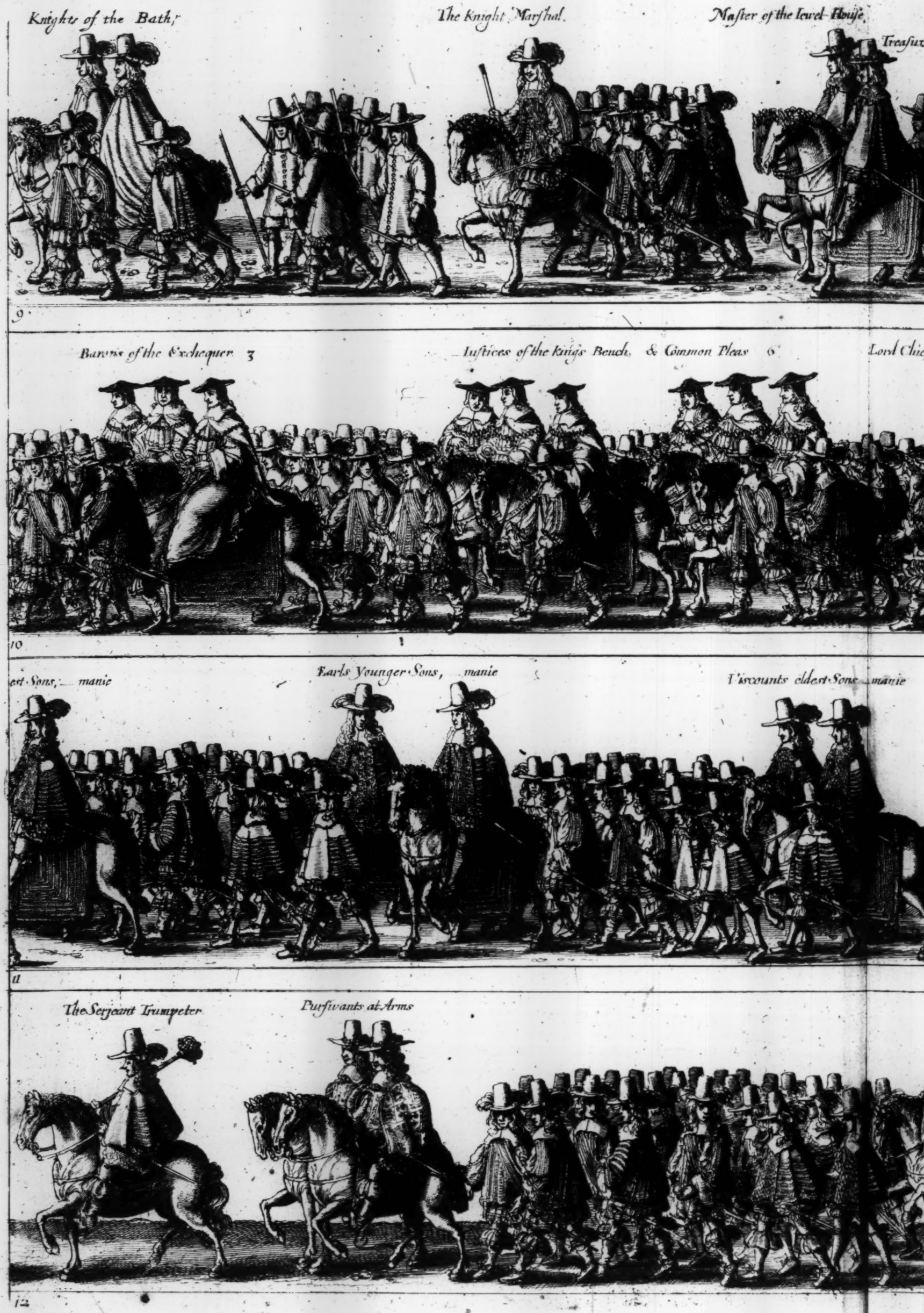
6


ivy-Chamber

7

Knights of the Bath 68

8


Knights of the Bath,
The Knight Marshal.
Master of the Iewel House.
Treasur
9
Barons of the Exchequer 3
Iustices of the Kings Bench, & Common Pleas 6
Lord Chie
10
est Sons, manie
Earls Younger Sons, manie
Viscounts eldest Sons manie
11
The Serjeant Trumpeter
Pursivants at Arms
12

Barons younger Sons, manie

Viſcounts Younger Sons, manie

Treaſuxer of the Chamber

9

Lord Chief Iuſtice of the Common Pleas

Lord Chief Iuſtice of the king's Bench,

Barons eld

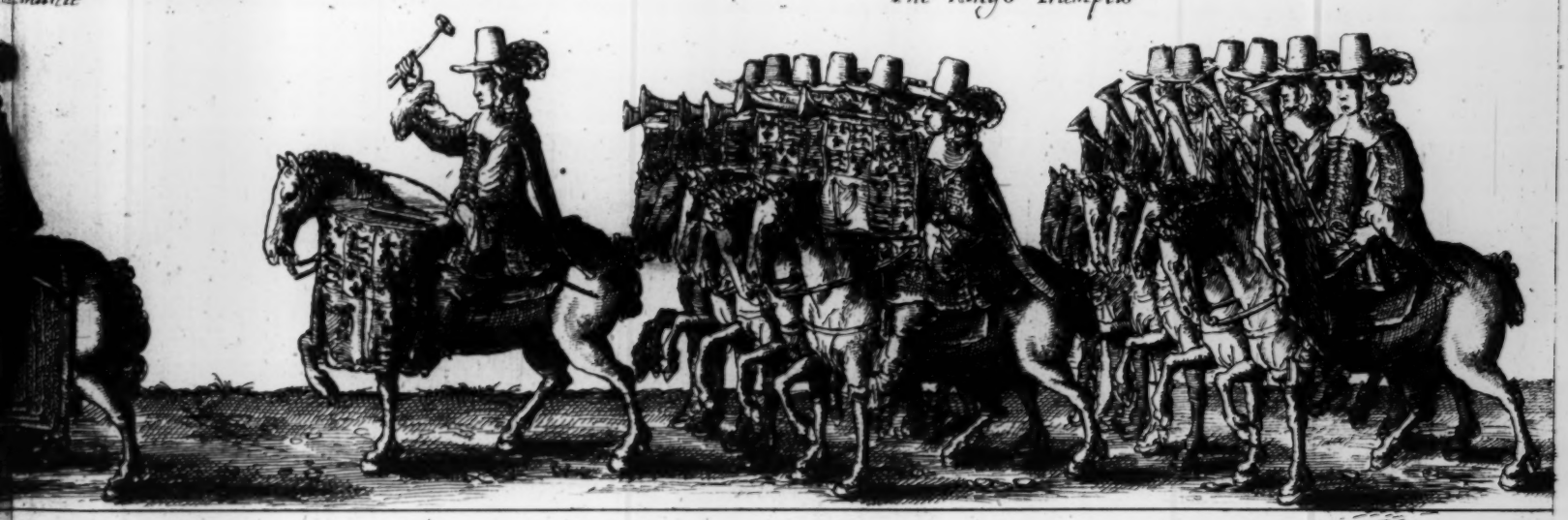
Lord Chief Baron of the Exchequer

Maſter of the Rolls,

10

manie

The King's Trumpets



11

Barons conſiſting of fiftie one in number.

12

Marquesses Younger sons

Earls Eldest sons

Two Pursui

Dukes Younger sons

Marquesses Eldest sons

Lord Chamberlain of the Kings Household

Dukes Eldest sons

Two Heraulds

The Duke of Buckingham

Clarencieux king of armes. Norroy king of armes.

Two Pursuivants at Armes

Viscounts

Two Heraulds

Earls in number 31

Two Heraulds

Marquess of Worcester Marquess of Dorchester

of armes. Lord Chancellour. Lord Treasurer

The Lord high Steward

17
Sergants at Armes
Two Persons repres
The Duke of Norm
18
The Duke of Yorke
19
The Earl of Lindsey
Lord great Chamberlain
of England
The Earl of Northumberland
Lord high Constable of Eng:
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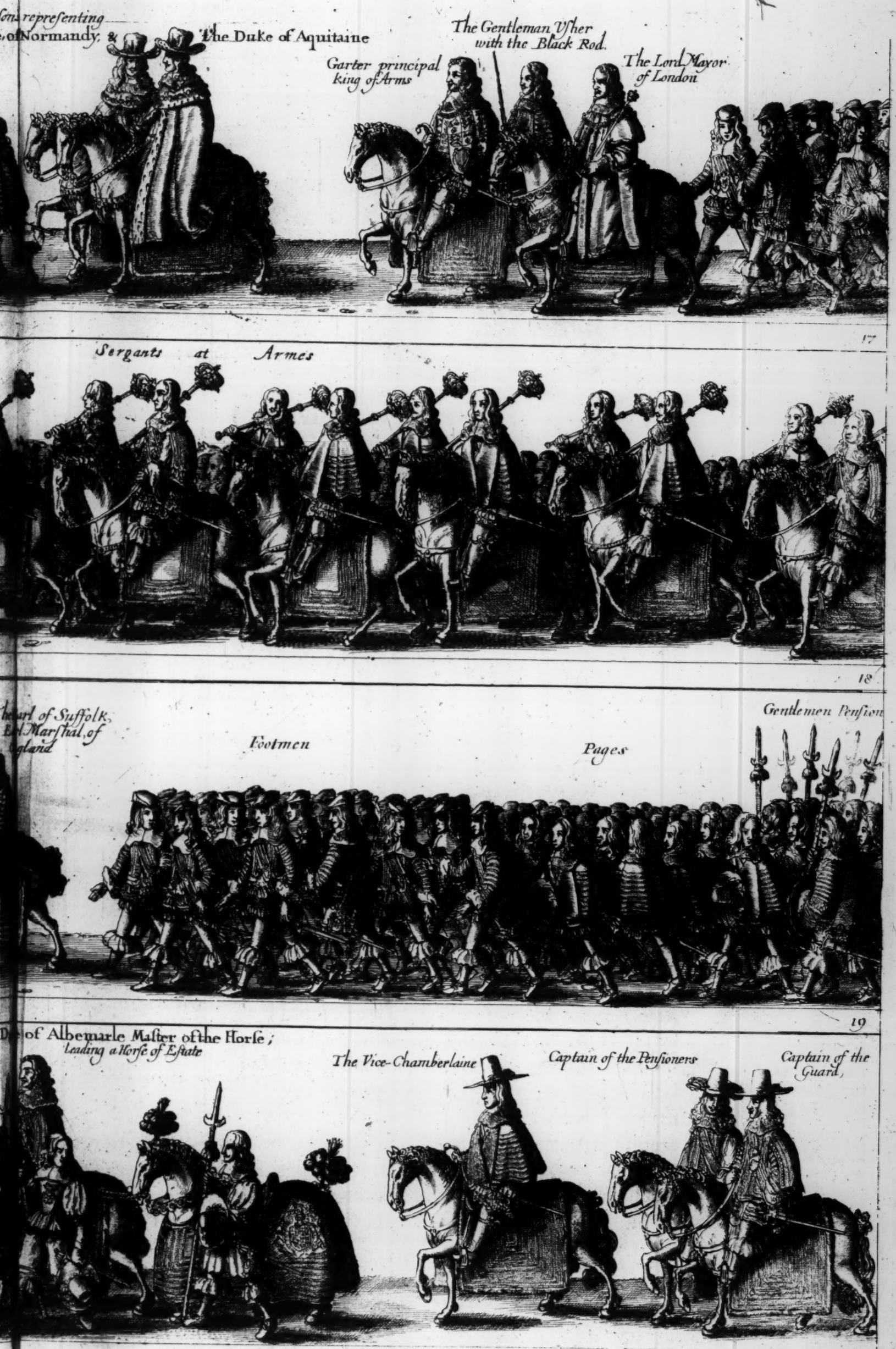
20
THE RING
rs & Equeries
Gentlemen Pensioners
& Equeries
Yeomen of the Guard
The D of All



...ons representing
...of Normandy, & The Duke of Aquitaine
Garter principal king of Arms
The Gentleman Usher with the Black Rod.
The Lord Mayor of London
17
Sergants at Armes
18
...arl of Suffolk, ...l Marshal, of ...gland
Footmen
Pages
Gentlemen Pension
19
...of Albemarle Master of the Horse; Leading a Horse of Estate
The Vice-Chamberlaine
Captain of the Pensioners
Captain of the Guard,
20

His Majesties ENTERTAINMENTS Passing through the City of LONDON TO HIS CORONATION; WITH A Description of the Triumphal Arches, and Solemnity.

THE City of *LONDON*, participating the greatest share of that inexpressible Happiness, which these Kingdoms have received by the glorious Restauration of our Sovereign to His Throne, and of us His Subjects to our Laws, Liberties, and Religion, after a dismal Night of Usurpation, and Oppression, and proportionably exceeding in their Loyalty, took the occasion of His *MAJESTIES* Coronation, to express their Joy with the greatest Magnificence imaginable: imitating therein the antient *Romanes*, who, at the return of their Emperours, erected *Arches* of Marble, which though we, by reason of the shortness of Time, could not

equal in Materials, yet do ours far exceed theirs in Number, and ſtupendious Proportions.

THE Cuſtom of erecting *Triumphal Arches* among the *Romans* (a thing altogether unknown to the *Græcians*, till their acquaintance with them) moſt certainly was not coæval with their *Triumphs*, which were within four years as long-liv'd as *Rome* it ſelf. For among the *Greek*, and *Latin* Authours of the *Roman* Hiſtory, who have been ſo accurate in enumerating all their *Solemnities*, eſpecially which concerned their Splendour, and Magnificence, we find not any mention of them till the time of the *Roman Emperours*. Indeed of *Triumphs*, as of all other things, the Beginnings ſeem to have been but rude. At firſt nothing more then the Spoils hung up at the houſe of the Conquerour.

Æneid. VII. *Virgil*, ſpeaking of the Palace of King *Picus*,

Multáque prætereà ſacris in poſtibus arma,
Captivi pendent currus, curvæque ſecures,
Et Criſtæ capitum, & portarum ingentia clauſtra,
Spiculáque, clypeique, ereptáque roſtra carinis.

"Beſides, on ſacred Pillars all along,
"A World of Arms, Axes, and Chariots hung,
"Creſts, and huge Bars of Gates the Ports adorn,
"And Spears, and Shields, and Prows from Gallies torn.

This rudeneſs of the firſt *Triumphs*, even among the *Romans*, will ſufficiently appear, if we compare the *Triumph* of *Romulus*, mention'd by *Livy*, *Dionyſius Halicarnaſſenſis*, and † *Plutarch*, with the exceſsive Pomp, and Magnificence of the latter, of which we ſhall give an inſtance in this Diſcourſe. The greateſt Monument of which Magnificence, the *Triumphal Arches*, as we have ſaid, was not heard of before *Julius Cæſar*. 'Tis true, there is ſtill retain'd at *Rome* the memory of *Arcus Romuli*, and *Camilli*. But 'tis certain, it appears not whether they were *Triumphal Arches*, or no; and it is very queſtionable, whether they bear their true Titles. For *Pliny*, who flouriſh'd in the time of *Veſpaſian* the *Emperour*, calls them *novitium inventum*, *a new invention*: whoſe Authority much out-weighs thoſe empty Titles of *Arcus Romuli*,

[a] *Lib.* I.
Lib. II.
† *in* Romulo.

Nat. Hiſt. Lib. XXXVIII. *cap.* VI.

and

and *Camilli*, of which there is no ancient Record. Yet, that they were in use before *Julius Cæsar* almost one Century of years, ha's been conjectured out of these words of *Asconius Pedianus*, an *Authour*, against whom there is no exception, and who liv'd some years before *Pliny*; *Fornix Fabianus, arcus est juxta Regiam in Sacra via, à Fabio Censore constructus, qui, à devictis Allobrogibus,* Allobrox *cognominatus est, ibique statua ejus posita propterea est; The Fabian Arch is nigh the* Palace *of Romulus in the Sacred way, built by Fabius the Censor, who, from his Victory over the Allobroges, had the sirname of* Allobrox; *for which his Statue was placed there.* That he triumph'd upon this Victory, we have ample testimony from the Marbles not long since digg'd up at *Rome*, formerly preserved in the *Capitol*. Nevertheless, those words of *Asconius* do evidently conclude the contrary: for he says expresly *built by Fabius Censour.* His Censourship is referred by *Sigonius* and *Pighius* to the Year U.C. DCXLV. his Triumph happened *anno* DCXXXIII. as appears from the Marbles now mention'd,

Q. FABIUS Q. ÆMILIANI F. Q. N. AN. DCXXXIII.
MAXIMUS. PROCOS. DE. ALLOBROgibus
ET. REGE. ARVERNORUM. BETULTO. X. K.

Whence it is clear the Arch was built long after his Triumph. And *I* conceive his Statue was plac'd there rather in regard of his expences, then of his Victory so long before obtain'd. Neither is it strange after the space of above seven hundred years, to find this alteration. We may observe many other, but shall onely take notice of two. First, The ancient *Romans* granted not the honour of Triumph to any, who had not slain in one pitch'd Field five thousand of their Enemies. *Jus triumphi datur ei, qui quinque millia hostium unâ acie ceciderit.* Secondly, They allowed not Triumph for a Victory over their Fellow-Citizens; as *Q. Catulus* triumph'd not over *M. Lepidus*, or *L. Antony* over *Catilin*, or *Sylla* over *Marius*, or *Cinna* over *Carbo*, or *Cæsar* over *Pompey*. *Valer. Maximus, Lib. 11. cap. viii.*

Claudian,

——cùm Gallica vulgò
Prælia jactaret, tacuit Pharsalica Cæsar.
Namq; inter socias acies, cognataq; signa,
Ut vinci miserum, nunquam vicisse decorum.

De vi. Consulatu Honorii.

Of

— Of *Gallick* Fights oft at his Board
Boasts *Cæsar*, of *Pharsalia* not a word.
Though sad the case to fall in Civil War,
Yet 'tis no honour to the Conquerour.

which he means too in these Verses,

De Bello Getico.

Semper ab his famæ petiere insignia bellis,
Quæ diversa, procul tuto, trans æquora virtus
Exercere dabat : currus, Regumque catenæ
Inter abundantis fati ludibria ductæ.

They by such Wars sought Fame in Fields remote,
Beyond Seas Victory by their Valour got:
Hence Kings in Chains and Chariots march in state,
'Mongst various Sports of their abundant Fate.

Ibid. *De civibus triumphare nefas*, saith the same *Valerius Maximus*. In both which particulars the *Roman* History affords exceptions. In the first, *Liv. Lib.* xl. in the *Triumph without a War, anno Urbis Cond.* DLXXIII. In the second, in the Triumphal Arch, yet almost entirely standing, of *Constantine the Great*, which the Senate, and People of *Rome* dedicated to him upon his Victory over *Maxentius*, a General of part of the Imperial Forces. The Inscription this,

IMP. CÆS. FL. CONSTANTINO. MAXIMO
P.F. AUGUSTO S.P.Q.R.
QUOD. INSTINCTU. DIVINITATIS. MENTIS
MAGNITUDINE. CUM. EXERCITU. SUO.
TAM. DE. TYRANNO. QUAM DE OMNI EJUS
FACTIONE. UNO. TEMPORE. JUSTIS
REMPUBLICAM. ULTUS. EST. ARMIS
ARCUM. TRIUMPHIS. INSIGNEM. DICAVIT

Three

Three *Triumphs*, of the ſame nature, in one Century of years, are reckoned by *Claudian*, who makes *Rome* to ſpeak thus, *De vi. Conſulatu Honorii.*

His annis, qui luſtra mihi bis dena recenſent,
Noſtra ter Auguſtos intra pomœria vidi,
Temporibus variis: eadem ſed cauſa Tropæis,
Civilis diſſenſus erat ——

Luſtres twice ten, with annual Springs, and Falls,
Paſs'd, ſince I ſaw three Emp'rours in our Walls,
At ſev'ral times: each, on ſad Scores, did boaſt
Triumphs for Civil Broils ——

Both which particulars comprehend this *Triumph* of His moſt *Sacred Majeſty*, which was upon a Victory over the Enemies of His Countrey without a Battle.

Theſe *Arches* generally bore the name of him, that rid in Triumph, and had a Title inſculp'd, to teſtifie for what Victory they were erected: both which appear from this Speech of the City of *Rome* to *Honorius* the Emperour,

At ego frænabam geminos, quibus altior ires, *Claudian* ib.
Electi candoris equos, & nominis Arcum
Jam molita tui, per quem radiante decorus
Ingrederere togâ, pugnæ monumenta dicabam
Defenſam titulo Libyam teſtata perenni.

But I put in your Steeds more white then Snow,
And of your Name deſign'd a ſtately Arch,
Through which you might in Regal Purple march.
The Battle too, and laſting claim engrav'd
Atteſting Monuments that you *Libya* ſav'd.

They were always adorn'd with ſome Spoils of the Conquered Enemy. *Claudian*,

——— *Spoliisque micantes*
Innumeros arcus—— *Paneg.* iv.

Innum'rous Arches rich with glitt'ring Spoils.

Prudentius,

Fruſtrà igitur currus ſummo miramur in Arcu
Quadrijugos, ſtantésque Duces in curribus altis,
Sub pedibusque Ducum captivos poplite flexo
Ad juga depreſſos, manibusque in terga retortis,
Et ſuſpenſa gravi telorum fragmina trunco.

We Chariots on the Arch admire in vain,
In them their haughty Leaders ſtanding ſee,
And Captives ſtooping with low-bended knee,
Their hands behind them ti'd; of pond'rous Oke
Huge Truncheons hanging of ſtrong Jav'lins broke.

Sometimes they bore inſculp'd the Battle, in which the Conquerour had merited his *Triumph*, as thoſe of *Septimius Severus*, and *Conſtantine*. In others, the whole pomp of the *Triumph* was repreſented; as in that of *Veſpaſian* and *Titus*, where are ſtill to be ſeen led in *Triumph* the Spoils of the Temple of *Jeruſalem*, the Ark of the Covenant, the Candleſtick with ſeven Branches, the Table of the Shew-Bread, the Tables of the Decalogue, with the Veſſels of pure Gold for the uſe of the Temple, the Captives chain'd, the Emperour riding in his *Triumphal* Chariot, &c. The order, and method of a *Triumph*, among the *Romans*, we will here briefly, but diſtinctly deliver, chiefly out of *Plutarch*, in the Life of *P. Æmilius*.

The captivated Statues, Pictures, and Coloſſuſſes, lead the Van. *Plutarch*, of the Triumph of *P. Æmilius*, *The firſt day* (for this Triumph laſted three) *ſcarce ſufficed for the paſſing of the Statues, Pictures, and Coloſſes, lead in two hundred and fifty Carriages.* *Appian* ſays, that *Pompey* carried the Statues of the Forreign Gods in Triumph.

In Romulo.

The next followed the choiceſt Arms and Spoils of the Enemy. Plutarch, *The next day were carried the faireſt and richeſt of the* Macedonian *Weapons upon ſeveral Carriages, gliſtering with the Braſs and Iron new ſcowr'd: artificially plac'd, (yet that they ſeem'd to have been thrown together promiſcuouſly without any order) the Head-pieces upon the Shields, the Corſlets upon the Buskins,* &c. *which ſtriking conſtantly againſt each other, made ſo terrible a noiſe, that the ſight of them, though now overcome, was a terrour to the Spectatours.* Statius,

Ante

Ante Ducem ſpolia, & duri Mavortis *imago,*
Virginei currus, cumulatáque fercula criſtis,
Et triſtes ducuntur equi. ——

The Gen'ral, Spoils, and *Mars* dire Shape precedes
Chariots and Chargers heap'd with Creſts, and Steeds
Mourning are led

Ovid, *Lib.* xii.

Scuta ſed & galeæ gemmis radientur & auro,
Sténtque ſuper victos trunca tropæa viros.

De Ponto, Lib. iii. *Eleg.* iv.

But Gems, and Gold their Shields, and Helms adorn,
The Trophies on the vanquiſh'd Shoulders born.

Next, the Images of the Cities, Towns, Caſtles, Mountains, and Rivers, taken. *Ovid,*

De Triſtib. Lib. iv. *Eleg.* ii.

Cumque Ducum titulis oppida capta leget:
Hic lacus, hi montes, hæc tot caſtella, tot urbes,
Plena feræ cædis, plena cruoris erant.

There taken Towns, and Princes Titles read:
There Lakes, there Mountains, Forts, and Cities ſtood;
Full with dire Slaughter, full of Purple Blood.

Protinùs, argento veros imitantia muros,
Barbara cum victis oppida lata viris:
Fluminâque in montes, & in altas proflua ſylvas,
Armaque cum telis in ſtrue juncta ſuis.

Next, Barb'rous Cities with the Captives paſt
True Walls reſembling in pure Silver caſt:
And Rivers that 'mongſt Woods and Mountains glide,
And Arms, and Weapons, rais'd like Trophies, ride.

Livy * ſays, that *Scipio Aſiaticus* carried in Triumph the Images of an hundred and thirty four Towns. *Pliny* † reckons up twenty ſeven Cities,

* *Lib.* xxxviii.
† *Nat. Hiſt. Lib.* v. *Cap.* v.

ties, Towns, Nations, Mountains, &c. led before *Cornelius Balbus*. *Silius Italicus*, of the Triumph of *Scipio Africanus* over *Carthage*.

Mox victas tendens Carthago *ad sidera palmas*
Ibat, & effigies oræ jam lenis Iberæ,
Terrarum finis Gades, *ac laudibus olim*
Terminus Herculeis Calpe, Bætis*que lavare*
Solis equos dulci consuetus fluminis undâ,
Frondosumque apicem subigens ad sidera mater
Bellorum fera Pyrene, *nec mitis* Iberus,
Cùm simul illidit Ponto quos attulit amnes.

——— Next, lifting to
The Stars her Conquer'd hands, did *Carthage* go,
Then the Effigies of th' *Iberian* Land,
Now Peaceable; with *Gades*, that doth stand
The Period of the Earth; and *Calpe*, that,
Of old, *Alcides* praise did terminate:
With *Bætis*, which the Horses of the Sun
Is wont to bathe in Streams that gently run:
And high *Pyrene*, which gives Birth to Wars,
And lifts her heavy Head unto the Stars:
With rude *Iberus*, that with Fury flings
Against the Sea the Rivers, that he brings.

Mr. ROSS.

Then followed the Moneys of Silver, Vessels, Garments, &c. Plu-
Ibid. tarch, *After which, three thousand men carrying the Moneys of Silver in seven hundred and fifty Silver Vessels; each of them weighing three Talents, four men to a Vessel.*

Ibid. Next the Trumpeters. Plutarch, *The next day betimes in the Morning went the Trumpeters sounding a Charge.* After whom were led the
Lib. xlv. Oxen ordain'd for Sacrifice. Livy, *The Victimes, which go before, are not the least part of the Triumph.* These were white, taken out of the Medows of the River *Clitumnus*. Virgil,

Hinc

Hinc albi, Clitumne, *greges, & maxima taurus*
Victima, ſæpe tuo perfuſi flumine ſacro,
Romanos ad Templa Deûm duxêre Triumphos. Georg. i.

This ſnowy Flocks, and Bulls prime Off'rings yields,
Which bath'd, *Clitumnus*, in thy Sacred Floods,
Rome's Triumphs draw to Temples of the Gods.

Upon which place *Servius*, Clitumnus *is a River in* Menavia, *which is a part of* Umbria, *as* Umbria *is of* Tuſcia, *whence whatſoever Beaſts drink, they bring forth their young ones white.* Claudian,

Quin & Clitumni *ſacras victoribus undas,*
Candida quæ Latiis præbent armenta Triumphis. Panegyr. iv.

Clitumnus ſacred Streams, whoſe Snow-white Breed
The conqu'ring *Romans* in their Triumphs need.

Ovid,

Candidáque adductâ collum percuſſa ſecuri
Victima purpureo ſanguine tingit humum. De Triſtibus, lib. iv. Eleg. ii.

Struck with an Axe the pure white Sacrifice
Earth with a purple River dies.

Next the Gold and Golden Veſſels, taken from the Enemy. Plutarch, *After the Sacrifices went thoſe that carried the Gold, divided, as the Silver was, into Veſſels, weighing each three Talents, the number of the Veſſels, ſeventy ſeven: with thoſe that carried the Sacred Cup, which* Æmilius *had caus'd to be made of ten Talents of Gold, adorn'd with ſeveral pretious Stones*, &c. Then followed the Arms of the Conquered Prince. *After which he ſent the Chariot of* Perſeus, *and his Arms, and his Crown plac'd upon his Arms.* Next the Captives, richly clad, but laden with Chains; the Captive Prince with Chains of Gold, the reſt according to their quality. *Silius Italicus*,

Ante Siphax feretro reſidens captiva premebat
Lumina, & auratæ ſervabant colla catenæ.
Hic Hanno, clarique genus Phœniſſa juventa,
Et Macedum primi, atque incocti corpora Mauri, Lib. xvii.

Tum Nomades, notusque ſacro, cùm luſtrat arenas,
Hammoni Garamas : &c.
Sed non ulla magis mentésque oculósque tenebat,
Quàm viſa Hannibalis campis fugientis imago.

——Before him *Siphax*, Captivate,
Upon a Beere, his Eyes dejected, ſate,
His Neck in Golden Chains preſerv'd. And here
Hanno, and young *Phœnician* Nobles were;
Then *Macedonian* Princes; next to theſe
The *Moors* with parched Skins; then *Nomades*
And *Garamantians* known to Horned *Jove*,
Where they the Sands ſurvey, *&c.*
Yet nothing more delights their Mind, and Eyes,
Then *Hannibal*, as in the Field he flies.

Mr. ROSS.

Propertius,

Lib. xi. Eleg. i.

Aut Regum auratis circumdata colla catenis,
Actiáque in Sacra currere roſtra via.

Or elſe their Kings in Golden Fetters bound;
The Sacred way with *Actian* Wheels reſound.

Ovid,

De arte Am.

Ibant antè duces onerati colla catenis.
Before, the Princes went in Golden Chains.

Trebellius, ſpeaking of Queen *Zenobia*, *Jam primùm ornata gemmis ingentibus, ità ut ornamentorum onere laboraret: vincti erant pedes auro, manus etiam catenis aureis, nec collo aureum vinculum deerat. She was now ſo deck'd with great Gems, that ſhe was oppreſs'd with the weight of her Ornaments: her Feet, Hands, and Neck were bound with Chains.* But this was not conſtant: for in a Triumph of *Pompey*'s *Appian* mentions a great number of Captives, ἀλλὰ δεδεμένων, but *none bound*.

Next followed the Crowns, which the Cities, Friends of the *Romans*, had preſented to the General. *Virgil*,

Ipſe

Ipse sedens niveo candentis limine Phœbi
Dona recognoscit sociorum, aptátque superbis
Postibus.———

He in bright Porches of great *Phœbus* sits,
And gifts of Nations to proud Pillars fits.

Plutarch, *After which were carried* 400. *Golden Crown's, which the Cities had sent to* Paulus Æmilius *by their Ambassadours, as a reward of his Victory.*

Next, he that rid in Triumph, in his Triumphal habit, elegantly described by *Juvenal.* *Sat.* x.

Quid si vidisset Prætorem in curribus altis
Exstantem, & medio sublimem in pulvere Circi
In tunica Jovis, *& pictæ Sarrana ferentem*
Ex humeris aulæa togæ, magnæque Coronæ
Tantum orbem quanto cervix non sufficit ulla?
Quippe tenet sudans hanc publicus, & sibi Consul
Nè placeat, curru servus portatur eodem.
Da nunc & volucrem sceptro quæ surgit eburno,
Illinc Cornicines, hinc præcedentia longi
Agminis officia, & niveos ad fræna Quirites,
Defossa in loculis quos sportula fecit amicos.

Had he the *Prætor* in his Chariot spi'd
Amidst the dusty *Circque* in Triumph ride,
In *Joves* bright Vest, in an imbroider'd Gown
Of *Tyrian* Purple, and a mighty Crown,
For any Head too weighty, and too large,
That is forsooth a sweating Servants charge:
Least that the *Consul* in such pomp should pride,
The Slave and he both in one Chariot ride.
On th' Ivory Scepter th' Eagle seen displai'd,
Here Cornets, there his friendly Cavalcade;
Romans in white march neer the Horses Reins,
Friends by the Basket and their Belly-gains.

The Army followed the Chariot of their General. Plutarch, *The whole Army was crown'd with Lawrel, following the Chariot of their General in their ranks, and orders.* Who uſually ſang Io TRIUMPHE. *Ovid,* ſpeaking of the Triumph of *Druſus Germanicus*;

Tempora Phœbeâ lauro cingentur, Ioque
Miles, Io magnâ voce TRIUMPHE, *canet.*

Io the Army with freſh Lawrel Crown'd
Io TRIUMPHE as they march reſound.

De laud. Stiliconis. Claudian,

Ipſe albis veheretur equis, currumque ſecutus,
Laurigerum feſto fremuiſſet carmine miles.

Drawn with white Steeds; with Wreaths his Chariot hung,
The Army follow'd with a joyfull ſong.

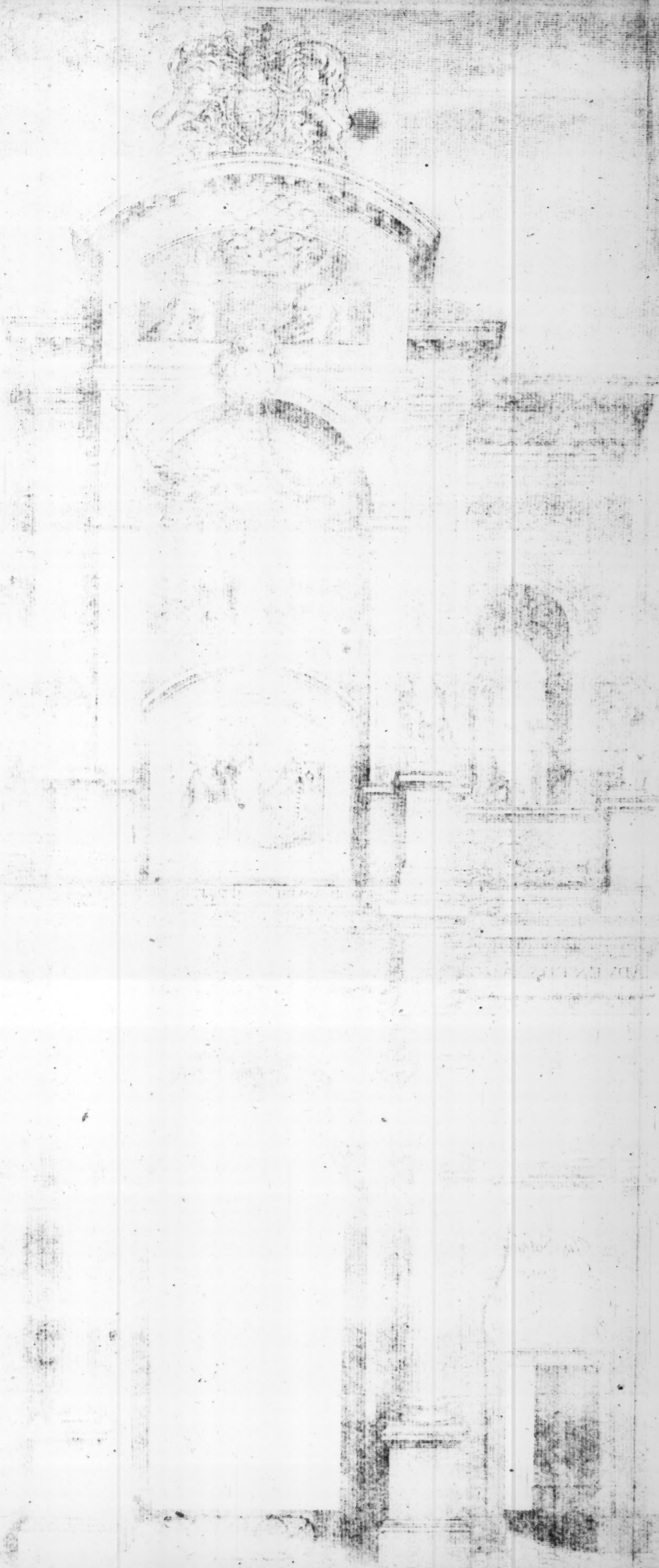
Lib. iv. *Od.* iii. as by the Spectators alſo. *Horace,* of *Auguſtus,*

Tuque dum procedis, Io TRIUMPHE,
Non ſemel dicemus, Io TRIUMPHE.

Io TRIUMPHE whilſt you march in ſtate,
Io TRIUMPHE we reiterate.

Thus having briefly touched upon the Antiquity, and uſe of Triumphal Arches, we ſhall deſcend to the illuſtration of the Deſcriptions in particular.

THE



DIVO JACOBO

DIVO CAROLO

ADVENTUS AUG.

In Solido Rursus Fortuna Locavit

Aius Immane Nefas Aiusque Potiti

The first ARCH.

MUNDAY, *April* the two and twentieth, His MAIESTY went from the *Tower*, through the City, to *Whitehall*.

In his passage through *Crouched Fryers*, He was entertained with Musick, a Band of eight Waits, placed on a Stage.

Near *Algate*, another Band of six Waits entertain'd him in like manner with Musick, from a Balcony, built to that purpose.

In Leaden-Hall-*Street*, *neer* Lime-*Street End*, *was erected the first Triumphal Arch, after the* Dorick *order. On the North-side, on a Pedestal before the Arch, was a Woman personating* REBELLION, *mounted on an* Hydra, *in a Crimson Robe, torn, Snakes crawling on her Habit, and begirt with Serpents, her Hair snaky, a Crown of Fire on her Head, a bloody Sword in one Hand, a charming Rod in the other. Her Attendant* CONFUSION, *in a deformed Shape, a Garment of severall ill-matched Colours, and put on the wrong way; on her Head, Ruines of Castles; torn Crowns, and broken Scepters in each Hand.*

THere was no War in the *Roman*, or *Greek* Common-wealths call'd by any name properly answering to *Rebellion*, which comprehends only the violation of that Natural duty, which the Subject owes to the suprome Governour: for though we find *Rebellio* in *Tacitus*, of Subjects that rise against their Prince, and *Rebellis* too in *Claudian*, speaking of *Africk* a Subject to *Rome*, but then in Arms against the *Roman* Emperour under *Gildo*, as

——*segetes mirantur Iberas* *In Eutropium Lib. 1.*
Horrea: nec Libyæ *sensêrunt damna rebellis*
Jam Transalpinâ contenti messe Quirites.

The Roman Grange *Iberian* Corn admires,
Nor did rebellious *Libya*'s loss resent,
But with *Transalpine* Harvests was content.

and in another place, speaking of the *Moors*, *De bello Gildonico.*

Nónne

Nónne meam fugiet Maurus, *cùm viderit, umbram?*
Quid dubitas? exſurge toris: invade rebellem:
Captivum mihi redde meum——

Will not the *Moor* fly when he ſees my Ghoſt?
Why doubt'ſt Thou? riſe: ſtorm that Rebellious Coaſt;
My Captive me reſtore.———

Yet we find that word attributed alſo to *Alarick*, and his Army, no Subjects of the *Roman* Empire, but only Confederates, by the ſame Authour,

De VI. Conſulat. Honorii.

Oblatum Stilico *violato fœdere Martem*
Omnibus arripuit votis, ubi Roma *peric'lo*
Jam procul, & belli medius Padus *arbiter ibat:*
Jámque opportunam motu ſtrepuiſſe rebelli
Gaudet perfidiam.

He freely undertook ſo juſt a War,
The League being broke, and *Rome* from danger far,
While the Armies *Poe* divides; *Stilico* Arms:
Glad of th' occaſion thoſe Rebellious ſwarms
In ſuch a place conjoyn'd.

Wherefore we muſt look for its Deſcription under Civil Diſcord, and Sedition, which *Petronius Arbiter*, in the Civil War betwixt *Cæſar* and *Pompey*, ha's very elegantly delivered.

Infremuere tubæ, ac ſciſſo Discordia *crine*
Extulit ad Superos Stygium *caput. Hujus in ore*
Concretus ſanguis, contuſáque lumina flebant.
Stabant atrati ſcabrâ rubigine dentes;
Tabo lingua fluens; obſeſſa draconibus ora:
Atque intertorto laceratam pectore veſtem,
Saguineam tremulâ quatiebat lampada dextrâ:

The Trumpets ſound, and Diſcord, with torn hair,
Her *Stygian* front advanceth to the air.

O're

O're her ſmear'd Viſage clotted blood lies ſpread,
Her blubber'd Eyes are beat into her Head,
Her iron Teeth rough with a ruſty ſcale,
Her Tongue drops gore, Serpents her Brows impale:
Rending her pleited Veſt, and red Attire,
Her trembling Hand brandiſheth bloody Fire.

But we cannot better take a view of Sedition, and Diſcord, then in the Deſcription of the Authours of it, feign'd to be the Furies: as *Virgil*,

Tu potes unanimes armare in prælia fratres,
Atque odiis verſare domos: tu verbera tectis,
Funereásque inferre faces: tibi nomina mille,
Mille nocendi artes: fœcundum concute pectus.
Diſjice compoſitam pacem, ſere crimina belli:
Arma velit, poſcátque ſimul, rapiátque juventus.

Unanimous Brothers thou canſt arm to fight,
And ſettled Courts deſtroy with deadly ſpight:
Storm Palaces with Steel, and Pitchy Flames,
Thou haſt a thouſand wicked Arts, and Names:
Thy Boſom disembogue, with Miſchief full,
And Articles concluding Peace annull.
Then raiſe a War, and with bewitching Charms
Make the mad People rage to take up Arms.

Statius gives a Deſcription of one of them very correſpondent to ours,

Centum illi ſtantes umbrabant ora Ceraſtæ: *Thebaid. Lib.* i.
Turba minor diri capitis; Sedet intus abactis
Ferrea lux oculis, qualis per nubila Phœbes
Atraciâ rubet arte labor: Suffuſa veneno
Tenditur, ac ſanie gliſcit cutis, igneus atro
Ore vapor, quo longa ſitis, morbique, famésque,
Et populis mors una venit, riget horrida tergo
Palla, & cærulei redeunt in pectora nodi.

Tum

Tum geminas quatit illa manus: hæc igne rogali
Fulminat, hæc vivo manus aëra verberat hydro.

An hundred Snakes up in a Party made
From her dire Head, her horrid Temples ſhade,
Her fix'd Eyes ſunk, their Brazen Gleamings ſhroud,
So charm'd bright *Phæbe* bluſheth through a Cloud:
Poyſon'd her ſwoln Skin ſhines with gore, her Breath
Uſhers in Flame, Thirſt, Famine, Plague, and Death:
Her dreadful Robes rough on her Shoulders ſit,
Which on her Boſom Crimſon Ribbans knit:
Then both her hands ſhe ſhakes; with Fun'ral Fire
This thunders, that jerks Air with Serpents dire.

Of *Tiſiphone* Virgil,

Continuò ſontes ultrix accincta flagello
Tiſiphone quatit inſultans, torvósque ſiniſtrâ
Intentans angues, vocat agmina ſæva ſororum.

Æn. vi.

Cruel *Tiſiphone* inſulting ſhakes
Her dreadful Whip, and arm'd with twiſted Snakes
In her left hand, ſtraight on the guilty falls,
And Troops of unrelenting Furies calls.

Pindar calls Sedition ἐχθρὰν κηροτρόφον, *a bad Nurſe for Children.* The reaſon may be taken from theſe Verſes of *Homer* deſcribing the conſequents of it;

Iliad. xxii.

Υἱάς τ' ὀλλυμένους, ἐλκυσθείσας τε θυγατρας
Καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
Βαλλόμενα ποτὶ γαίῃ, ἐν αἰνῇ δηιοτῆτι,
Ἑλκομένας τε νυὸς ὀλοῇς ὑπὸ χερσὶ Ἀχαιῶν.

My ſlaughter'd Sons, my Daughters raviſh'd, ſee,
My Court deſtroy'd, and from the Nurſes knee
Their tender Babes ſnatch'd by the cruel Foe,
And in one Sea their Bloods commixed flow.

The

The *HYDRA*, on which *Rebellion* is mounted, the Ancients have very variously represented. * *Pausanias* attributes but one Head to it, *Pisander Camirensis* † many, *Alcæus* nine, *Simonides* fifty, μυριοκεφαλον, whom *Virgil* follows,

* *In Corinthiacis.*
† *Ibid.*

Quinquaginta atris immanis hiatibus Hydra — *Æn.* vi.
Savior intus habet sedem ——

Hydra with fifty ugly Jaws, one more
Cruel then this by half, 's within the door.

"*On the* South Pedestal *is a Representation of* BRITTAIN'S MO-
"NARCHY, *supported by* LOYALTY, *both Women*; Monarchy, *in a large*
"*Purple Robe, adorn'd with Diadems, and Scepters, over which a loose*
"*Mantle, edg'd with blue and silver Fringe, resembling Water, the*
"*Map of* Great Britain *drawn on it, on her Head* London, *in her*
"*right Hand,* Edinburgh; *in her left,* Dublin: Loyalty *all in White,*
"*three Scepters in her right Hand, three Crowns in her left.*

Purple is call'd by *Tertullian Regiæ dignitatis insigne, a Badg of Royal Dignity.* Lactantius, *Et sicuti nunc* Romanis *indumentum Purpuræ insigne est Regiæ dignitatis assumptæ, sic illis,* &c. *Claudian* of *Rufinus*,

De Idololat.
Lib. iv. cap. vii.
In Rufinum, Lib. ii.

Imperii certus; tegeret ceu Purpura dudum
Corpus, & ardentes ambirent tempora gemmæ.

Certain of Empire, as if Purple now
Had cloath'd his Limbs, and Gems impal'd his Brow.

So *Strabo* says, that the Posterity of *Androclus*, Son of *Codrus* King of *Athens*, had at *Ephesus*, besides many other Honours granted them, *a Purple Robe in token of their Royal descent.* According to which, we finde in *Sidonius Apollinaris*, *Purpuratus* to be equivalent with *Imperator*, Epist. lib. ii. *Qui videbatur in jugulum Purpurati jamjam ruiturus*; *Who seem'd ready to murder the Emperour*: and, *Serò cognoscunt, posse reum Majestatis pronunciari etiam eum, qui non adfectâsset habitum Purpuratorum; They too late understand, that even he, that affected not the Habit of the Emperours, might be found guilty of Treason.* From whence the *Civilians* observe, that it was Treason to assume the Royal Robes. And *Ammianus Marcellinus* speaks of a Woman, who had suborn'd several to accuse her Husband of High Treason, for having stoln the Emperour *Diocletian*'s Purple Vest out of his Sepulchre, and hiding it. *Eusebius*;

Epist. xiii.

He (Diocletian) *first beautified his Shoes with Gold, and Pearls, and pretious Stones. For the* Kings *before him were honoured in the ſame manner with the* Conſuls, *having onely a Purple Veſt for a badge of their Royalty.* The ſame ſaith *Pæanius*, who tranſlated *Eutropius*; *The Royal Robe before was diſtinguiſh'd only by its Purple colour.* Wherefore, when any reſolv'd Tyrannically to ſieze upon the Royal Dignity, they immediately uſurp'd a Purple Robe; which they ſometimes forc'd from a Standard, as *Trebellius* reports of *Saturninus.* The ſame *Authour*; Gordianum *Proconſulem reclamantem, & ſe terræ affligentem, opertum Purpurâ imperare coëgerunt & primò quidem invitus* Gordianus *Purpuram ſumpſerat: poſtea verò, quum vidit neque filio, neque familiæ id latam eſſe, volens ſuſcepit Imperium*; *They forc'd* Gordian *the* Proconſul, *who denied, and caſt himſelf upon the ground, to be veſted in Purple, and receive the Title of* Emperour: *at firſt he was very unwilling to receive the Purple Robe, but, when he ſaw, that that was unſafe for his Son, and Family, he receiv'd the Empire willingly.* Where *Purpuram ſumere*, and *ſumere Imperium*, are the ſame. Sometimes they committed Sacrilege upon the Statues of the Gods. Vopiſcus; *Depoſitâ Purpurâ ex ſimulachro* Veneris, *cum cyclade uxoria, à militibus circumſtantibus amictus & adoratus eſt*; *Taking a Purple Robe from the Statue of* Venus, *and his Wife's inner Veſt of Gold, he was inveſted, and adored by the Souldiers as* Emperour. *Trebellius*; Celſum *Imperatorem appellaverunt peplo Deæ Cœleſtis ornatum*; *They put on* Celſus *the Veſt of the Goddeſs of Heaven, and call'd him* Emperour. Wherefore, when we read of the *Conſular Purple Robes* under the *Romane Emperours*, as in that of *Latinus Pacatus*, *Quorum alter, poſt ampliſſimos Magiſtratus, & purpuras Conſulares*; and of *Sidonius*,

In Gordianis.

In Saturnino.

——*Te picta Togatum*
Purpura plus capiat; quia res eſt ſemper ab ævo
Rara frequens Conſul:————

Purple ſhould rather thee affect, ſince we
One often made a *Conſul* ſeldome ſee:

it muſt be underſtood either of the *Senatorian* Segments added to their *Conſular* Robes, or of a *Purple* mix'd with ſome other Dye; which is mentioned in *Theodoſius*'s *Code*: as a Warp of Purple, the Woof of another colour, or the like. For the *Imperial Interdict* comprehends all of whatſoever degree; *Temperent univerſi, cujuscunque ſint ſexûs, dignitatis, artis, profeſſionis, & generis, ab hujúsmodi ſpeciei poſſeſſione, quæ ſoli Principi, ejusque domui dedicatur*; *Let every one, of what Sex, Dignity, Art, Profeſſion, and Birth they be, forbear the poſſeſſion of this ſort of Purple, which is appropriated to the Prince alone, and his houſe.*

The

The firſt Imperial Edict of this nature is conceived to be in the time of the Emperour *Nero:* which is to be underſtood *de holoveris*, of pure unmix'd Purple.

Neither was Purple peculiar to the Imperial Robes onely, but to their Pens too. The Emperour *Leo* forbad, that any Reſcripts of his ſhould bear other then a Purple Inſcription. So *Nicetas*, in the Life of *Manuel* the Emperour, ſays, That, at his entrance upon the Empire, he ſent Letters to *Conſtantinople*, written with Purple. *Conſtantinus Manaſſes* in his Annals, *The Emperour granted the requeſt of his Siſter, and taking a Pen in his hand confirm'd the Paper in Purple Letters.* And *Palæologus* the Emperour, ſwearing ſubjection to the *Roman* See in the Church of *Santo Spirito* at *Rome*, ſubſcribed in Letters of Purple.

Epitome Chron. Wermeronis.

The art of making this Purple, both for Robes, and Ink, is ſtill preſerv'd, but we meet not with the materials; though we have left us both the place, and manner of taking, preparing, and whatſoever is neceſſary for that purpoſe.

L. Sacri, C. de diver. Reſcr.

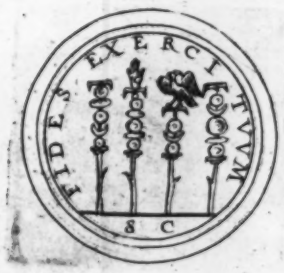
Monarchy is ſaid to be ſupported by *Loyalty*; becauſe the Love of the Subject is the ſecureſt Guard of the Prince. *Seneca*, in a Diſcourſe betwixt *Nero* and *Seneca* the Philoſopher,

NE. *Ferrum tuetur Principem.* SE. *Melius Fides.*
NE. *Decet timeri* Cæſarem. SE. *At plus diligi.*

NE. Arms *Cæſar* guard. SE. But better Loyalty.
NE. Kings ſhould be fear'd. SE. They rather lov'd ſhould be.

We find not any name for *Loyalty* in the time of the *Roman* Emperours, except *Fides*, or *Fidelitas*: as in the Coyns of the Emperour *Philippus*,

Choul. Pag. xxxi.



which was ſignified by the extenſion of the hand. *Lucan* ſpeaking of the Army, promiſing Fealty to *Julius Cæſar*,

—— His cunctis ſimul aſſenſere cohortes,
Elatásque altè, quæcunque ad bella vocaret,
Promiſere manus ———

All rais'd their hands with joint conſent, that they
Would fight for him, and his Commands obey
'Gainſt whomſoe're ——

Iſidorus Hiſpal. *Mos erat Militaris, ut, quoties conſentiret exercitus, quia voce non poteſt, manu promittat; It was the Military Cuſtom, that as often as the Army conſented, becauſe they could not with their voice, they ſhould promiſe with their hand.*

Which Poſture is repreſented in theſe *Medaigles* of the Emperours *Trajan*, and *Hadrian*,

Croſiac. Tab. xxxiii, & xxxviii.

Claudian, ſpeaking of a Rebellion in the *Weſtern* parts of the Empire,

Interea turbata FIDES, civilia rurſus
Bella tonant, dubiumque quatit Diſcordia mundam.

Mean while the Peace was broke, Enſigns unfurl'd,
And Diſcord thundring ſhook the ſtagg'ring World.

Loyalty is cloathed in white, to ſignifie its purity, and innocency. *Color albus præcipuè decorus Deo eſt, tum in cæteris, tum maximè in textili*, Cicero. *Horace.*

Lib. i. *Od.* xxxv.

Te Spes, & albo rara Fides colit
Velata panno ———
Thee Hope, and Faith embrace
Cloathed in white.

"The

"*The first Painting on the* South-*side is a Prospect of His Majestie's* "*landing at* Dover-*Castle, Ships at Sea, great Guns going off, one kneeling,* "*and kissing the King's Hand, Souldiers, Horse, and Foot, and many* "*People gazing: above,*

ADVENTUS AUG.

"*Beneath the Painting this Motto,*

IN SOLIDO RURSUS FORTUNA LOCAVIT.

This Inscription ADVENTUS AUGUSTI is often found among the Coyns of the *Roman* Emperours upon a peaceable return; which is signified by the extension of the right hand: for saith *Quintilian, Fit & ille habitus, qui esse in Statuis Pacificator solet, qui protenso brachio manum inflexo pollice extendit; That Gesture is used too, which in Statues is a token of Peace, which extends the Arm, and Hand, inflecting the Thumb.* In which Posture there is extant at *Rome* the Statue of the Emperour *M. Aurelius Antoninus*: and another before the *Laterane*, mention'd in the Additions to *Pierius*. The same we finde in the Coyns of *M. Julius Philippus*, and *Fl. Jovianus*, with the same Inscription, ADVENTUS AUGUSTI.

Institut. Lib. XI. *cap.* iii.

Croyiac. Tab. lviii. *Baron. Tom.* iv. *Annal.*

"*The Painting on the* North-*side, opposite to this, is a Trophy with decol-* "*lated Heads, having over it,*

ULTOR A TERGO DEUS.

"*Taken out of* Horace,

——*Sequitur Rebelles*
Ultor à tergo Deus ——

"God's Vengeance Rebels at the Heels pursues.

The Motto beneath,

AUSI IMMANE NEFAS, AUSOQUE POTITI.

A Trophy amongst the ancient *Romans* was ordinarily a Trunk of a Tree, fitted with the Arms of the Conquered Enemy, according to that of *Virgil*,

Æn. Lib. xi.

Ingentem quercum, decisis undique ramis,
Constituit tumulo, fulgentiáque induit arma,
Mezenti Ducis exuvias, tibi magne tropæum
Bellipotens : aptat rorantes sanguine cristas,
Telâque trunca viri, & bis sex thoraca petitum
Perfossumque locis, clypeumque ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.

A stately Oak on Rising-Ground he plac'd,
And Boughs disrob'd, with glorious Armour grac'd;
With King *Mezentius* Spoils the Trunks he loads,
Great *Mars*, thy Trophy, Warlik'st of the Gods;
His Breast-Plate, run twice six times thorow, rears,
And Plumes bedew'd with Blood, and broken Spears;
His Brazen Shield on the left Shoulder tied,
Hanging his Sword in Ivory by th'side.

And in the same Book,

Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam, atque viam duri per pectus Halesi,
Hæc arma, exuviásque viri tua quercus habebit.

Grant, Father *Tyber*, Fortune to this Lance,
And that this Jav'lin, which I now advance,
May through *Halesus* Bosom passage make,
And let thy Oak his Spoils, and Armour take.

Statius,

Thebaid. Lib. ii.

Quercus erat, teneræ jamdudum oblita juventæ,
Huic laves galeas, perfossáque vulnere crebro

Inserit

Inſerit arma ferens, huic truncos ictibus enſes
Subligat, & fractas membris ſpirantibus haſtas.

There was an aged Oak, on which he put
Bruis'd Casks, and Corſlets, thruſt-through, hack'd, and cut:
Next Swords in Battel broken guirds upon,
And ſplinter'd Spears from dying Bodies drawn.

The Trophie of *Jupiter* over the Giants is at large, and elegantly deſcribed by *Claudian*,

De rapt. Proſerp. Lib. iii.

———Phlegræis *ſylva ſuperbit*
Exuviis, totúmque nemus victoria veſtit.
Hìc patuli rictus, hìc prodigioſa Gigantum
Tergora dependent, & adhuc crudele minantur
Affixæ facies truncis: immaniáque oſſa
Serpentum paſſim tumulis exſanguibus albent,
Et rigidæ multo ſuſpirant fulmine pelles,
Nulláque non magni jactat ſe nominis arbor.
Hæc centum-gemini ſtrictos Æ geonis *enſes*
Curvatâ vix fronde levat; liventibus illa
Exultat Cori *ſpoliis: hæc arma* Mimantis
Suſtinet; hos onerat ramos exutus Ophion.
Altior & cunctis abies, umbroſáque latè,
Ipſius Enceladi *fumantia geſtat opima*
Summi Terrigenûm regis, caderétque gravata
Pondere, ni lapſum fulciret proxima quercus.
Indè timor, numénque loco, nemoriſque ſenectæ
Parcitur, æthereìsque nefas nocuiſſe Tropæis.

——— The Woods in Spoils *Phlegræan* pride,
The whole Grove Vict'ry cloath'd. Here Gapings wide
Of horrid Jaws; there Backs of hideous ſize
Hung, and ſtak'd faces threatning ſtill the Skies:

Huge

Huge Serpents Skeletons in bloodleſs Piles
There bleaching white lay in voluminous Coyls,
Whoſe ſcaly Sloughs ſmell with Sulphureous Flame:
No Tree but boaſts ſome mighty Giant's Name.
This, loaden, under ſtern *Ægæon* yields,
Who us'd an hundred Swords, as many Shields;
That brags bold *Corus* bloody Spoils: this bears
The Arms of *Mimas*; that *Ophion's* wears.
But higher then the reſt, with ſpreading ſhade,
A Firr *Enceladus* Creſt and Corſlet lade,
The Giants King; which with its weight had broke,
If not ſupported by a neighb'ring Oak.
Hence a Religious Aw preſerves the Woods,
And none dares wrong the Trophies of the Gods.

Lib. iii. cap. ii. But when the City of *Rome* grew greater in power, the Trophies were more magnificent. L. Florus, *How acceptable thoſe two Victories were, may be conjectured from hence, that* Domitius Ahenobarbus, *and* Fabius Maximus *erected in the ſame place where the Battels were fought Turrets of Stone, upon which were Trophies, adorn'd with the Arms of the Enemy, a Cuſtome not in uſe before amongſt us. For the people of* Rome *never upbraided their Conquered Enemies with their Victories.*

Lib. ii. On theſe Trophies was inſcribed both the Name of the Conqueror, and the People conquered. Tacitus, *Laudatis pro concione victoribus,* Cæſar *congeriem armorum ſtruxit ſuperbo cum titulo; debellatis inter* Rhenum Albim*que nationibus, exercitum* Tiberii Cæſaris *ea Monimenta* Marti, *&* Jovi, *&* Auguſto *ſacraviſſe:* Cæſar, *having commended the Victors, raiſed an heap of Arms with this proud Inſcription, The Army of* Tiberius Cæſar, *having vanquiſh'd the People between the River* Rhene, *and the* Albe, *conſecrates theſe Monuments to* Mars, Jupiter, *and* Auguſtus. And, to the ſame purpoſe, *Miles in loco prælii* Tiberium *Imperatorem ſalutavit* (abſentem) *ſtruxitque aggerem, & in modum Tropæorum arma, ſubſcriptis victarum gentium nominibus, impoſuit.* There are two Trophies of *Marius*'s ſtill remaining at *Rome*, one of which ha's a Breaſt-Plate with Military Ornaments, and Shields, before it a young man captive, with his hands bound behind him; on each ſide of it two Winged Victories. So *Pliny* tells us of a Trophie erected to the honour

TROPHEA MARII DE BELLO CYMB. PVTAT. AD ÆD. D. CVSEBROM.

TROPHEA MARII DE BELLO CIMBR: PVTAT. AD AD. D: CVSEBROM ROMÆ.

nour of *Augustus* in the *Alps* with this Inscription, IMPERATORI CÆSARI DIVI F. AUG. PONTIF. MAX. IMPERATORI XIV. TRIBUNITIÆ POTESTATIS. S. P. Q. R. QUOD EIUS DUCTU AUSPICIISQVE GENTES ALPIUM OMNES, QVÆ A MARI SUPERO AD INFIMUM PERTINEBANT, SUB IMPERIUM P. R. SUNT REDACTÆ. *Stobæus* says, that *Othryades*, taking the Spoils of some of his Enemies, erected a Trophy, and writ this Title with the Blood of the wounded; *Nat. Hist.* Lib. iii. cap. xx. Tit. *De Fortuna.*

THE LACEDÆMONIANS OVER THE ARGIVES.

These Trophies were consecrated to the Gods, and therefore could not be demolish'd without Sacrilege. So *Dio* says of *Cæsar*, that, after his *Pontick* Victory, he durst not deface the Trophy of *Mithridates*, ὡς ἐν τοῖς ἐμπολεμίοις Θεοῖς ἱερώμενον, because *sacred to the Gods of War*. So, when his Friends had given order, that a Sword, which hung up in a Temple of the *Arubeni*, as a Spoil from *Cæsar*, should be taken down, οὐκ εἴασεν, ἱερὸν ἡγούμενος, *he would not suffer it, accounting it sacred*. Vitruvius, *Posteà autem* Rhodii, *religione impediti, quòd nefas esset Tropæa dicata removere, circa locum eum ædificium struxerunt*; *But afterwards the* Rhodians, *out of a religious fear, because it was unlawful to remove the dedicated Trophies, erected a Building about the place*. The Gods, to whom the *Romans* consecrated their Trophies, we finde in *Livy*: *Omnis generis arma cumulata in ingentem acervum, precatus* Martem, Minervámque, Luámque *Matrem, & cæteros Deos, quibus spolia dicare jus fásque est.* Lib. xlii. Lib. ii. Lib. xlv.

The Motto ULTOR A TERGO DEUS, over the *Trophie*, is in reference to the Coyn of the Emperour *Claudius*, which represents *Martem Ultorem* with a *Trophie* on his Shoulder,

but more particularly to that History of *Augustus*, who, after the War was ended, which he undertook for the revenge of his Father's blood,

Dio, lib.liv. murdered by ſome *Common-wealth's* men in the *Senate*-houſe, conſe-
† *Suetonius.* crated a † *Temple MARTI ULTORI*, which he had vowed during the War. *Ovid*,

Faſt. Lib.v. Mars *ades, & ſatia ſcelerato ſanguine ferrum,*
Stétque Favor cauſa pro meliore tuus:
Templa feres; &, me Victore, vocaberis ULTOR.
Voverat, & fuſo lætus ab hoſte redit.

Glut Steel, O *Mars*, with impious Blood; incline
To my juſt Cauſe, a Temple ſhall be thine:
I Conqu'rour, Thou ſhalt be *REVENGER* ſtil'd.
He vow'd, and glad return'd, his Enemy foil'd.

The Form of the *TEMPLE* we have in this Coyn of *Auguſtus*,

Choul, Pag. 225.

So when he had re-taken the Colours from the *Parthians*, which
Faſt. ibid. *Craſſus* had loſt, he gave him the Title of *BIS-VLTOR*. *Ovid*,

Ritè Deo Templúmque datum, noménque BIS-ULTOR,
Emeritus voti debita ſolvit honor.

The God BIS-ULTOR ſtil'd, his Temple made,
So he his Vows devoutly paid.

We

We finde alſo mention of *MARS ULTOR* in an ancient Inſcription in *Gruter*. Pag. cccxvii. 8.

D. M.
T. FLAVIO. AUG. LIB.
LIBERALI. ÆDITUO
MARTIS. ULTORIS
CLAUDIA. EX OCHE
CONJUGI
BENEMERENTI. ET.
SIBI. FECIT.
VIXIT. ANN. LVII.

The *Motto* beneath the *Trophy* is taken out of *Virgil*, who ſpoke it of thoſe, who were, for the like Crimes, condemn'd to the Pains of *Erebus*, as he cloſes the Deſcription of it in the Sixth of his *Æneis*,

Hic quibus inviſi fratres, dum vita manebat,
Pulſatúsve parens, & fraus innexa clienti;
Aut qui divitiis ſoli incubuêre repertis,
Nec partem poſuêre ſuis; (quæ maxima turba eſt;)
Quique ob adulterium cæſi, quique arma ſequuti
Impia, nec veriti dominorum fallere dextras:
Incluſi pœnam expectant: nè quære doceri,
Quam pœnam; aut quæ forma viros, fortunáve merſit.
Saxum ingens volvunt alii, radiisque rotarum
Diſtricti pendent: ſedet, æternúmque ſedebit
Infelix Theſeus: Phlegyâs*que miſerrimus omnes*
Admonet, & magnâ teſtatur voce per umbras,
"Diſcite juſtitiam moniti, & non temnere Divos.
Vendidit hic auro patriam, dominúmque potentem
Impoſuit; fixit leges pretio, atque refixit;
Hic thalamum invaſit natæ, vetitósque Hymenæos:
Auſi omnes immane nefas, auſóque potiti.

Here Brother-haters are with Pains repai'd,
Who ſlew their Parents,or their Friends betrai'd;
Or brooding lay on Golden Heaps alone,
Theſe thouſands are,which did impart to none;
Thoſe in Adult'ry ſlain; or thoſe rebel,
And did their native Prince to Traitors ſell,
Here meet their Dooms; ſeek not theſe Woes to ſound,
Nor by what way Fate did their Souls confound:
Theſe rowl huge Stones,and ſtretch'd on Wheels do lie;
There *Theſeus* ſits, and ſhall eternally;
Aloud, through Shades, ſad *Phlegyas* mourning cries,
Admoniſh'd, Juſtice learn, nor Gods deſpiſe.
This to a potent Prince his Country ſold,
And Laws enacted, and repeal'd for Gold;
That beds his Daughter,and no Inceſt ſpar'd:
All dar'd bold Crimes,and thriv'd in what they dar'd.

" *The Painting over the Middle Arch repreſents the* King,*mounted in*
" *calm Motion,* USURPATION *flying before him, a Figure*
" *with many ill-favoured Heads, ſome bigger, ſome leſſer, and one parti-*
" *cularly ſhooting out of his Shoulder, like* CROMWEL'S;
" *Another Head upon his Rump, or Tayl; Two* Harpies *with a Crown,*
" *chaſed by an Angel; Hell's Jaws opening. Under the ſaid Repreſen-*
" *tation of the* King *purſuing* Uſurpation *is this* Motto,

VOLVENDA DIES EN ATTULIT ULTRO,

" *Taken out of the Ninth Book of the* Æneis,

Turne, *quod optanti Divûm promittere nemo*
Auderet, volvenda dies, en! attulit ultró.

" What none of all the Gods durſt grant,implor'd,
" Succeſsive Time does of its own accord.

The *Harpies* were deſcribed by the Ancients with the Faces of Virgins. *Heſiod,*

Ἠυκόμους;

Ἠυκόμους θ' Ἁρπυίας, Ἀελλώ τ', Ὠκυπέτην τε,
Αἱ ῥ' ἀνέμων πνοιῇσι, καὶ οἰωνοῖς ἅμ' ἕπονται,
Ὠκείῃς πτερύγεσσι.

In *Theogonia.*

Aello, and *Ocupet*, *Harpyes*, who,
Fair-hair'd, the Winds, and nimble Birds purſue,
Born on ſwift Wings.——

and *Virgil*,

Æneid. iii.

————*Quas dira* Celæno,
Harpyiæ*que colunt aliæ*, Phineia *poſtquàm*
Clauſa domus, menſásque metu liquêre priores.
Triſtius haud illis monſtrum, nec ſævior ulla
Peſtis, & ira Deûm, Stygiis *ſeſe extulit undis.*
Virginei volucrum vultus, fœdiſsima ventris
Proluvies, uncæque manus, & pallida ſemper
Ora fame.

See *Rhodiginus*, lib. xvi. cap. xxvi.

Where dire *Celæno* other *Harpyies* led,
When frighted they from *Phineas* Table fled.
No Monſter like to theſe, no Plague more fell,
Nor ſharper Vengeance Heav'n e're call'd from Hell.
The Fowl have Virgin Faces, and hook'd Claws,
Still purging Bellies, always greedy Maws,
With Hunger pale.———

The Form of theſe *Harpyies* is to be ſeen in Sculpture in the Church of Saint *Martin* at *Venice*, frequented, as a *Maſter-Piece* to draw theſe Monſters by, both by *Carvers*, and *Painters*; ſays *Erythræus* on this place of *Virgil*. They were expreſſed alſo with crooked Claws, from whence they were called Γαμψώνυχες.

Apollonius,

Ἀλλὰ διὰ νεφέων ἄφνω πέλας ἀΐσσουσαι
Ἁρπυίαι στόματος χειρῶν τε ἄπο γαμφηλῇσι
Συνεχέως ἥρπαζον.————

Argonaut. Lib. ii.

But

But *Harpyies*, hurried ſwiftly through the Air,
From Mouth, and Hands, with griping Talons tear
Still all away. ———

Rutilius Numantianus, in his *Itinerary*,

Harpyiæ, *quarum diſcerpitur unguibus Orbis*,
Quæ pede glutineo quæ tetigêre trahunt.

Harpyies, who rend the World, whoſe Bird-lime Feet,
And Talons, bear away whate're they meet.

There is a Coyn yet extant of *L. Valerius*, where we have an *Harpye* thus repreſented,

In *Enmenid.* That they had Wings, we finde in *Æſchylus*, who, mentioning the *Furies* aſleep about *Oreſtes*, doubting what they ſhould be, ſays, they could not be *Harpyies* (for he had ſeen them often painted robbing *Phineus*'s Table) becauſe they had no Wings.

" *Above the Arch, on two Pedeſtals,* South-*ward, and* North-*ward,*
" *ſtand the Statues of* King JAMES, *and* King CHARLES the
" First. *In the middle ſomewhat higher, juſt over the Arch, the Statue of*
" *His Sacred Majeſty. Under that of* King JAMES,

DIVO JACOBO.

" *Under that of* King CHARLES the First,

DIVO CAROLO.

" *Under*

"Under that of His Majesty this following Inscription,

D. N.

CAROLO II.

D. G. BRITANNIARUM IMP.

OPT. MAX.

UBIQVE VENERANDO,

SEMPER AUG.

BEATISSIMO AC PIISSIMO,

BONO REIP. NATO,

DE AVITA BRITANNIA,

DE OMNIUM HOMINUM GENERE

MERITISSIMO,

P. P.

EXTINCTORI TYRANNIDIS,

RESTITUTORI LIBERTATIS,

FUNDATORI QUIETIS,

OB FELICEM REDITUM,

EX VOTO L. M.

P.

S. P. Q. L.

The

The Title of *DIVUS* was constantly attributed by the *Romans* to their *Emperours* after their Consecration, or Ἀποθέωσις. *Ovid*, of *Julius Cæsar*,

Hanc animam interea, cæso de corpore raptam,
Fac Jubar, ut semper Capitolia *nostra, Forúmque,*
Divus *ab excelsa prospectet* Julius *æde.*

Mean while from his slain Corps his Soul convay
Up to the Stars, and give it a clear Ray:
That he, now *DIVUS*, may with influence
Shine on our *Capitol*, and *Court* from thence.

Ælius Spartianus; Hadrianus, *rogante* Antonino, *DIVUS à Senatu appellatus est:* Hadrian, *at the request of* Antoninus *his Successour, had the Title of* Divus *granted him by the Senate.* So *Claudian* feigns the Emperour *Theodosius* to assume that Title immediately upon his death,

——— *Cùm* Divus *abirem,*
Res incompositas, fateor, tumidásque reliqui.

When I a God went hence, I left, 'tis true,
The busʼnesse hard, and much unsettled too.

After which *Consecration* they had *Temples* dedicated to them, (which *Augustus* admitted, while he was yet alive) *Flamens*, and *Under-Priests*. *Seneca* of *Augustus*,

In *Octavia.* *Pietate gnati factus eximiâ Deus,*
Post fata consecratus, & Templis datus.

Made by his Son's great Piety a God,
Temples he built for him, and Altars had.

Ibid. *Sic ille patriæ primus* Augustus *parens*
Complexus astra est, colitur & Templis Deus.

Thus the first Father of his Countrey had
In Heavʼn a place, and worshipʼd as a God.

Spartian,

Spartian, *Qui Templum ei pro Sepulchro apud* Puteolos *constituit, & Quinquennale certamen, &* Flamen, *&* Sodales, *& multa alia, quæ ad honorem quasi Numinis pertinerent. The Senate erected him* (Hadrian) *a Temple for a Sepulchre at* Puzzolo, *with a Quinquennial Game, a* Flamen, *and* Sodales, *and many other things belonging to the Honour of a God.* The *Flamen,* and *Sodales* of the deceased *Emperour,* we often meet with in ancient Inscriptions, as of *Cæsar's Flamen,*

M. PUBLICIO
M. F. SAB. SEXTIO
CALPURNIANO
EQVO. PUBLICO
FLAM. DIVI. JULI
PRÆF. ÆDIL. POT
QUÆSTOR. ÆRAR
SACERD. JUVEN. BRIX
COLLEGIA
CENTON. ET. FABROR.

and of *Hadrian's Sodales,*

L. FABIO. M. F. GAL. CILONI
SEPTIMINO. COS. PRAEF. URB
LEGG. AUGG. PR. PR. PANNON
SUPER DUCI. VEXILL. LEG. PRO
PR. PROVINCIAR. MOESIAE SUPER
PONTI ET BITHYNIÆ
COMITI. AUG. LEG. AUGG. PRO
PR. PROV. GALATIAE PRAEF.
AER. MILITARIS. PROV.
COS. ITEM. Q. LEG. PROV. NARBONENS
LEG. LEG. XVI. FL. F. SAMOSATE
SODAL. HADRIANAL
PR. URB. TRIB. PLEB. Q. PROV
CRETAE. TRIB. LEG. XI. CL.
X. VIR STLITIB. JUDICANDIS
MEDIOLANENSIS
PATRONO.

The manner, and ſolemnity of their *Conſecrations* is at large delivered by † *Herodian*. There was a four-ſquare Pile built of ſeveral Stories, fill'd with combuſtible matter; in the ſecond was laid the Body of the deceaſed Emperour: *in the uppermoſt, and leaſt of the Stories was held an Eagle. As ſoon as the Pile was ſet on fire, the Eagle was let fly: which the* Romans *think carries the* Emperour's *Soul from Earth to Heaven. From which time he is worſhip'd with the reſt of the Gods.* The Form of the *Funeral Pile*, and the manner of their Tranſlation into Heaven, we finde in many Coyns of the *Emperours*: as in theſe of *Antoninus Pius*, and *L. Verus*,

† Lib. iv.

Claudian ha's preſumed to tell us the way they went thither, ſpeaking of the Death of THEODOSIUS,

De iii. *Conſulatu Honorii.*

——— nec plura loquutus,
Sicut erat, liquido ſignavit tramite nubes,
Ingreditúrque globum Lunæ, *luménque reliquit*
Arcadis, *&* Veneris *clementes pervolat auras.*
Hinc Phœbi *permenſus iter, flammámque nocentem*
Gradivi, *placidúmque* Jovem, *ſtetit arce ſuprema,*
Algenti quo zona riget Saturnia *tractu.*
Machina laxatur cœli, rutilæque pateſcunt
Sponte fores. Arctöa *parat convexa* Boötes,
Auſtrales *reſerat portas ſuccinctus* Orion,
Invitántque novum ſidus, pendéntque viciſsim,
Quas partes velit ille ſequi, quibus eſſe ſodalis
Dignetur ſtellis, aut quâ regione moveri.

—— nor

——————— nor more he ſaid,
But through the yielding Clouds his paſſage made,
And reach'd the *Moon*, then *Mercury* forſakes,
And to the milder Sphere of *Venus* makes :
Thence to the *Sun*, and *Mars* malignant fire,
And milder *Jove*; then mounts the higheſt Sphere,
Where in a colder Circle *Saturn* lords.
Heaven's Purple Gates ope of their own accords.
Him to his *Northern* Car *Boötes* courts,
Orion girt unlocks the *Southern* Ports,
And the new Star invite : both him intreat
He would vouchſafe to nominate his Seat ;
What Stars for his Aſſociates he approv'd,
And in which Conſtellation would be mov'd.

They queſtioned not the Ἀποθέωσις even of the worſt of their *Emperours* ; as we ſee in theſe Verſes of *Lucan* on *Nero*, that Prodigie of Nature,

——— *Te, cùm, ſtatione peractâ,*
Aſtra petes ſerus, prælati regia cœli
Excipiet gaudente polo : ſeu ſceptra tenere,
Seu te flammiferos Phœbi *tranſcendere currus,*
Tellurémque, nihil mutato Sole *timentem,*
Igne vago luſtrare juvat : tibi Numine ab omni
Cedetur, juríque tuo Natura relinquet,
Quis Deus eſſe velis, ubi regnum ponere mundi.
Sed neque in Arctöo *ſedem tibi legeris orbe ;*
Nec polus adverſi calidus quà vergitur Auſtri;
Unde tuam videas obliquo ſidere Romam.
Ætheris immenſi partem ſi preſſeris unam,
Sentiet axis onus : librati pondera cœli
Orbe tene medio : pars ætheris illa ſereni
Tota vacet, nullæque obſtent à Cæſare *nubes.*

—— Thee, ah! when, late, thou us ſhalt leave,
Courts pav'd with Stars ſhall joyfully receive,
Inviting thee to govern, or to ſway
In *Phœbus* Chariot, and command the day:
Earth will not fear to ſee a newer Sun
With brighter Raies through th'old Eclipticks run.
Thee thoſe, whom Heav'n's Apartiments encloſe,
And Nature leaves unto thy own diſpoſe,
To be what God thou wilt, and where to raign:
But not thy Palace near the *Northern* Wain;
Nor *Southern* Stars intemperate Heat, erect,
Rome to behold with an oblique Aſpect:
Sit in the middle, leſt the Pole ſhould crack
Under thy weight; poiſe the bright Zodiack,
Clear a Celeſtial Houſe, where never Cloud
Shall *Cæſar*'s Star with duskie Vapours ſhroud.

We finde like expreſsions to thoſe in the Inſcription under His preſent Majeſty, in ſeveral of the old ones collected by *Gruter*; as *Page* CLII. 8.

DN. GLORIOSISS. ADQ. IN
CLUTUS. REX. THEODORICUS. VICT.
AC. TRIF. SEMPER. AUG. BONO REIP.
NATUS. CUSTOS. LIBERTATIS. ET
PROPAGATOR. ROMANI. NOMINIS.
DOMITOR. GENTIUM.

And *Page* CCXLVII. 3.

IMP. CAES. NER. TRAIANO
AUG. GERM. DAC. PARTH. PON
MAX. TR. P. XV. COS. VI. P. P. DE
ROM. IMPERIO. DE. PATERNA
ET. AVITA. HISP. PATRIA. ET. DE
OMNI. HOMIN. GEN. MERITISS
POPULARES. PROVINC
AREVATUM
OPTIMO. PRINC.

Behind

" *Behind the ſaid Figure of* CHARLES the Second, *in a large Table*
" *is deciphered the* ROYAL OAK *bearing Crowns, and Scepters,*
" *inſtead of Acorns; amongſt the Leaves, in a Label,*

MIRATURQVE NOVAS FRONDES ET NON SUA POMA.

———— " *Leaves unknown*
" *Admiring, and ſtrange Apples not her Own.*

" *As deſigning its Reward for the Shelter afforded His Majeſty after the*
" *Fight at* Worceſter: *an expreſsion of* Virgil's, *ſpeaking of the*
" *Advancement of Fruits by the Art of Graffing.*

" *The upper Paintings on the* East-*ſide are Ruinous, repreſenting the*
" *Diſorder the Kingdom was in, during His Majeſtie's Abſence; with*
" *this Motto,*

EN QVO DISCORDIA CIVES!

" *But on the* West-*ſide they are finiſhed, to repreſent the Reſtauration*
" *of our Happineſs by His Majeſtie's Arrival; the Motto,*

FELIX TEMPORUM REPARATIO.

" *On the* Royal Oak *in a Label,*

ROBUR BRITANNICUM.

In alluſion to His Majeſtie's Royal *Navy*, thoſe Floating Garriſons made of Oak. For *Themiſtocles* ha's obſerv'd, that † *Whoſoever deſires a ſecure Dominion by Land, muſt firſt get the Dominion of the Sea.* And therefore, when the *Oracle*, in the *Median* War, wiſh'd the *Athenians* to provide a *Wall of Wood* for their Defence, he * interpreted it a *Navy*.

† *Tull.* ad *Attic.* Lib. i Ep. vii.

* *Plutarch.* in vita *Themiſtoclis*, and *De vitando are alieno.*

" *Over the Great Table,*

REDEUNT SATURNIA REGNA.

Which are at large deſcribed by † *Ovid,*

† *Metam.* Lib. i.

Aurea prima ſata eſt ætas; quæ, vindice nullo,
Sponte ſuâ, ſine lege, fidem, rectúmque colebat, &c.

The

The Golden Age *was first; which, uncompel'd,*
And without rule, in Faith, and Truth excel'd.
As then, there was nor Punishment, nor Fear,
Nor threatning Laws in Brass prescribed were.
Nor suppliant crouching Pris'ners shook to see
Their angry Judge: but all was safe, and free.
To visit other Worlds no wounded Pine
Did yet from Hills to faithless Seas decline.
Then unambitious Mortals knew no more,
But their own Countrie's Nature-bounded Shore.
Nor Swords, nor Arms were yet: no Trenches round
Besieged Towns, nor strifeful Trumpet's sound.
The Souldier of no use. In firm content,
And harmless ease, their happy days were spent.
The yet-free Earth did of her own accord
(Untorn with Ploughs) all sorts of Fruit afford.
'Twas always Spring: warm Zephyrus *sweetly blew*
On smiling Flowers, which without setting grew.
Forthwith the Earth Corn, unmanured, bears;
And ev'ry year renews her Golden Ears.
With Milk, and Nectar, were the Rivers fill'd,
And Honey from green Holly-Oaks distill'd.

Mr. SANDYS.

" *Under King* CHARLES the Second,

RESTITUTOR URBIS.

" *The Painting on the* South-west *side represents the Lord Mayor; deli-*
" *vering to the King the Keys of the City.*
" *In the* Niches *are four Figures. The first on the* South-*side, a Woman*
" *in pleasant Colours; the Emblem on her Shield, a Terrestrial Globe;*
" *the Sun rising,* Bats, *and* Owls *flying to the Shadows: the Word,*

EXCOECAT CANDOR.

" *The*

" *The Second hath on her Escutcheon a Swarm of Bees, whetting their* " *Stings: the Word,*

PRO REGE EXACUUNT.

Pliny has observed, that of Animals none, but a Bee, has a *King*. Their Loyalty to him he has at large described. *The Obedience of the Communalty is to be admired. Whensoever the* KING *goes forth, the whole Hive accompanie him, gather round about him, encompass him, protect him, and suffer him not to be seen. Whensoever the Communalty is at work, he oversees them, and is alone free from the labour. About him there is constantly a certain Guard, the daily preservers of his authority. When they go forth, every one desires to be next the King, and rejoyces to be seen in his duty. When he is weary, they ease him with their shoulders: when he is altogether tired, they carry him.* *Nat. Hist.* lib. xi. cap. xvii.

Claudian says, that they reverence their *Prince* at his Birth;

——— sic mollibus olim
Stridula ducturum pratis examina Regem
Nascentem venerantur apes. ———

So for their new-born King the Bees take Arms,
Who's through the Meads to lead their humming swarms.

From whence the *Ægyptians* made a BEE the *Hieroglyphick* of a *Loyal* People.

" *The Third, on the* North *side, hath on her Shield a Mountain burn-* " *ing, Cities, and Vine-yards destroyed, and ruined: the Word,*

IMPIA FOEDERA.

The Covenant: in abhorrence of which villainous Combination, according to this Order of both Houses, it was burnt by the Common Hangman.

Die

Die Lunæ 20. Maii 1661.

THE Lords in Parliament assembled, having considered of a Paper sent unto them from the House of Commons, for burning of the Instrument, or Writing, called The Solemn League, or Covenant, by the Hands of the Common Hangman; Do Order, that the said Instrument, or Writing, called The Solemn League, and Covenant, be burned by the Hand of the Common Hangman in the New-Palace at Westminster, in Cheapside, and before the Old-Exchange on Wednesday the Twenty second of this instant May. And that the said Covenant be forthwith taken off the Record in the House of Peers, and in all other Courts, and Places, where the same is recorded; And that all Copies thereof be taken down out of all Churches, Chapels, and other publick places in England, and Wales, and in the Town of Barwick upon Twede, where the same are set up.

Jo. Brown

Cleric. Parliamentorum.

"*The Fourth hath on her Escutcheon an Arm, as it were out of the*
"*Clouds; in the Hand a naked Sword: the Motto,*

Discite Justitiam Moniti.

Eight Mutes above, on Pedestals; four in White, four in Crimson.

The Musick of this Fabrick is ten Drummers, flanking Rebellion; twelve Trumpets flanking Monarchy.

Aloft under the two Devastations, twelve Trumpets, four Drums.

Within the Arch, on two Balconies, six Trumpets, four Drums.

While the Train passeth along, the Drums beat the Marches of several Countries, and the Trumpets sound several *Levets*. At which Time His Majesty drawing near, the Drums turn their March to a Battel, the Trumpets sound a Charge, and on a sudden Rebellion rowseth up her Self, at which, Drums, and Trumpets ceasing, Rebellion addresses to His Majesty the following Speech.

Stand!

Stand! Stand! who 'ere You are! this Stage is Ours,
The Names of Princes are inſcrib'd on Flow'rs,
And wither with them! Stand! You muſt Me know,
To Kings, *and* Monarchy *a deadly Foe;*
Me, who dare bid You 'midſt Your Triumphs ſtand,
In the great City of Your Native Land:
I am Hell's Daughter, Satan's *Eldeſt Child,*
When I firſt cry'd, the Powers of Darkneſs ſmil'd,
And my Glad Father, Thund'ring at my Birth,
Unhing'd the Poles, and ſhook the fixed Earth.
My dear Rebellion *(that ſhall be thy Name,*
Said He) Thou Emperours, and Kings ſhalt tame,
No Right ſo good, Succeſſion none ſo long,
But thou ſhalt vanquiſh by thy Popular Throng,
Thoſe Legions, which t'enlarge our Pow'r we ſend
Throughout the World, ſhall Thee (my Dear) attend.
Our mighty Champions, the Sev'n Deadly Sins,
By Malice, Profit, Pleaſure, all their Gins,
Bring to our Kingdom ſome few ſpotted Souls;
Thou ſhalt by Treaſon *hurry them in* Shoals.
Would You now know what Int'reſt I have here?
Hydra *I ride: great Cities are my* Sphear:
I Sorc'ry uſe, and hang Men in their Beds,
With Common-wealths, *and* Rotas *fill their Heads,*
Making the Vulgar in Fanatique Swarms
Court Civil War, and dote on Horrid Arms;
'Twas I, who, in the late unnatural Broils,
Engag'd three Kingdoms, and two Wealthy Iſles:
I hope, at laſt, to march with Flags unfurl'd,
And tread down Monarchy *through all the World.*

At which Words, *Monarchy*, and *Loyalty*, unveiling themſelves, *Rebellion* ſtarts as affrighted, but, recollecting her ſelf, concludes her Speech thus.

Ah! Britain, *Ah! ſtand'ſt thou Triumphant there,*
Monarchick Iſle? I ſhake with horrid Fear.
Are thy Wounds whole? Upon thy Cheek freſh Smiles?
Is Joy reſtor'd to theſe late mournful Iſles?
Ah! muſt He enter, and a King be Crown'd?
Then, as He riſeth, ſink we under Ground.

Rebellion having ended her Speech, *Monarchy* entertains His Majeſty with the following.

To Hell, foul Fiend, ſhrink from this glorious Light,
And hide thy Head in everlaſting Night.
Enter in Safety, Royal Sir, this Arch,
And through your joyful Streets in Triumph march;
Enter our Sun, *our* Comfort, *and our* Life.
No more theſe Walls ſhall breed Inteſtine Strife:
Henceforth Your People onely ſhall contend
In Loyalty *each other to tranſcend.*
May Your Great Actions, and immortal Name,
Be the whole Buſineſs, and Delight of Fame.
May You, and Yours, in a Perpetual Calm
Be Crown'd with Laurel, *and Triumphant* Palm,
And all Confeſs, whilſt they in You are Bleſt,
I, MONARCHY, *of Governments am Beſt.*

Monarchy having ended her Speech, the Trumpets ſound pleaſant *Levets*, and the Drums beat a lofty *Engliſh* March, whilſt His Majeſty, the Nobility, and the Rear-Guard paſs on.

The next Entertainment is at *Corn-hill*-Conduit, on the top of which ſtand eight *Nymphs* clad in White, each having an Eſcutcheon in one Hand, and a Pendent, or Banner in the other. On the Tower of the ſaid Conduit, a Noiſe of ſeven Trumpets.

THE

VNUS
NON
SUFFICIT
CAROLO II
MARE

THE SECOND ARCH.

NEAR the *Exchange*, in *Corn-hill*, is erected the Second *Arch*, which is *Naval*.

"*On the* East-*side were two* Stages *erected*; *on each side of the* "Street, *one*. *In that on the* South-*side was a Person representing the* "*River* Thames; *his Garment Loose, and Flowing, Colour Blew and* "*White, waved like Water, a Mantle over, like a Sail; his Head* "*crown'd with* London *Bridg, Flags, and Ozier, like long Hair, falling* "*o'ver his Shoulders, his Beard long, Sea-green, and White, curl'd; an* "*Oar in his right Hand, the Model of a Ship in his left, an Urn beside* "*him, out of which issued Water; four Attendants in White, represent-* "*ing the four fresh* Streams, *which fall into the River* Thames, *viz.* "Charwel, Lea, Coln, *and* Medway.

The Antients did very much differ in the Description of their Rivers, as *Ælian* * relates. *Those, that worship Rivers, and those, that make their Images, some form them in the likeness of Men, others in the likeness of Oxen. The* Stymphalians *liken the Rivers* Erasinus *and* Metope, *the* Lacedæmonians Eurotas, *the* Sicyonians *and* Phliasians Asopus, *the* Argives Cephissus, *unto Oxen. The* Psophidians *liken* Erymanthus, *the* Heræans Alphæus, *the* Cherronesians, *that came from* Cnidus, *the River* Cnidus, *to Men. The* Athenians *worship the River* Cephissus *under the form of a Man, but wearing Horns. In* Sicily *the* Syracusians *liken* Anapus *to a Man, but the Fountain* Cyane *to a Woman.* Virgil * *describes* Eridanus *in the Form of an Ox.*

* *Var. Hist.* lib. ii. cap. xxxiii.

* *Georg.* iv.

Et gemina auratus taurino cornua vultu
Eridanus, *quo non alius per pinguia culta*
In mare purpureum violentior influit amnis.

Golden *Eridanus*, with a double Horn,
Fac'd like a Bull, through fertile Fields of Corn,
Then whom, none ſwifter, of the *Ocean*'s Sons,
Down to the Purple *Adriatick* runs.

On which place ſays *Probus*; *It's feign'd like a Bull, either becauſe its noiſe is like the lowing of a Bull, or becauſe its Banks are crooked like Horns.* The ſame ſays *Cornutus*. The *Scholiaſt* on *Sophocles* renders other reaſons, either *becauſe they cut the ground like Oxen; or becauſe Meadows, Paſture of Oxen, are always adjacent to them.* HORACE; *tauriformis Aufidus.* So we finde in *Pindar* that the Bull, † which *Perillus* gave to the Tyrant *Phalaris*, was the Image of the River *Gelon.* Very frequently we finde *Horns* attributed to them: as in *Virgil* *,

† *Pyth.*

* *Æn.* lib. viii.

Corniger Heſperidum *fluvius regnator aquarum,*
Adſis ô tandem, propiùs tua numina firmes.

Horn'd Flood, of all th' *Heſperian* Rivers King,
Now ſhew thy power, and us aſsiſtance bring.

Ovid,

Cornibus hic fractis, viridi malè tectus ab ulva,
Decolor ipſe ſuo ſanguine Rhenus *erat.*

Here *Rhine* with Vine and Reeds ill cover'd ſtood,
His Horns being broke, diſtain'd with Native Blood.

Claudian,

* *De laud. Etiliconis*, lib. i.

——— Rhenûm*que minacem*
Cornibus infractis adeò miteſcere cogis.

——— and threatning *Rhyne*,
His Horns being broke, thou did'ſt to Peace incline.

And again of *Eridanus*,

De vi. *Conſul. Honorii.*

——— *ille caput placidis ſublime fluentis*
Extulit, & totis lucem ſpargentia ripis.

Aurea

Aurea roranti micuerunt cornua vultu :
Non illi madidum vulgaris arundine crinem
Velat honos : rami caput umbravêre virentes
Heliadum, *totisque fluunt electra capillis.*
Palla tegit latos humeros ; curruque paterno
Intextus Phaëthon *glaucos incendit amictus.*

Raiſing his Head above his Wat'ry Ranks,
His Golden Horns, reflecting, tip'd the Banks
With ſprinkled light. Drops trickling from his Face :
He his moiſt Hair veil'd not with Oziers baſe,
And vulgar Reeds : freſh Pop'lars Shade his Brows,
And Amber from his curled Treſſes flows.
A Robe his Shoulders hides ; *Phaethon*'s wrought there,
His blew Veſt burning in his Father's Chair.

So we finde them alſo in the form of a *Man*. As the River *Rhene*, as it is ſuppoſed : which Statue is ſtill extant in *Rome* lying in a Rock, vulgarly call'd *Marforium* from *Mars*'s Temple in *foro Auguſti*, his Hair and Beard long, as if dropping with Water ; juſt as *Claudian* † deſcribes the River *Tyber*,

† *De Prob. & Olyb.*

Illi glauca nitent hirſuto lumina vultu, &c.
Diſtillant per pectus aquæ, frons hiſpida manat
Imbribus, in liquidos fontes ſe barba reſolvit.

His blew Eyes ſhine under his beetle Brows, *&c.*
His Fore-head ſwims, Water his Breaſt diſtills.
And his rough Beard diſſolves in Cryſtal Rills.

And

And the River *Danubius* in the Coyns of the Emperours *Trajan*, and *Conſtantine*,

*Gevart.*p.18. *Crojac. Tab.* XXXV.

Their Heads were ordinarily environ'd with Reeds, Oziers, and the like. *Ovid*, * relating the Fable of *Acis* turn'd into a River,

* *Metam.* lib. XIII.

——— ſubitò mediâ tenùs extitit alvo
Incinctus juvenis flexis nova cornua cannis.

From whence a Youth aroſe above the waſte,
His horned Brows with quiv'ring Reeds imbrac't.

† *Æn.* lib. VIII. *Virgil*, † of *Tyber*, the King of Rivers,

Huic Deus ipſe loci fluvio Tyberinus *amœno*
Populeas inter ſenior ſe attollere frondes
Viſus. Eum tenuis glauco velabat amictu
Carbaſus, & crines umbroſa tegebat arundo.

The Genius of the Place, old *Tyber*, here
Amongſt the Pop'lar Branches did appear.
Of fineſt Linen were his Azure Weeds,
And his moiſt Treſſes crown'd with ſhady Reeds.

where we may obſerve, that *Virgil* gives him a Sail for his Mantle.

* *De Prob. & Olyb.* *Claudian* *of *Tyber*,

———criſpo denſantur gramine colla:
Vertice luxuriat toto crinalis arundo, &c.

—— taurina

——— *taurina levantur*
Cornua temporibus raucos ſudantia rivos, &c.
Palla graves humeros velat, quam neverat uxor
Ilia, *percurrens vitreas ſub gurgite telas.*

——— his Neck ripe Harveſt bound;
An interwoven Reed his Temples crown'd, *&c.*
——— And from his riſing Horns diſtils
A Sweat, which ſwells to Cryſtal Rills, *&c.*
A Veſt he wore, which *Ilia*, his Spouſe
With Cryſtal Looms wove in her Wat'ry Houſe

OVID, Metam.

——— *capitis quoque fronde ſalignâ*
Aut ſuperimpoſitâ celatur arundine damnum.

——— the damage of his Brows
He ſhades with flaggie Wreaths, and ſallow Boughs.

The *Statue* indeed of the River *Tyber*, now extant in *Rome*, ha's its Head inviron'd with ſeveral ſorts of Leaves, and Fruits, to ſignifie the fertility of the places near it, cauſed by the ſame: yet it recedes not ſo far from the Fiction of the *Poets*, but that it holds a Reed in its Hand. And the reaſon is, becauſe theſe thrive beſt in watry places.

They are ordinarily deſcribed too leaning on an *Urn*, out of which iſſues Water.

VIRGIL, deſcribing the Shield of *Turnus*,

Cælatâque amnem fundens pater Inachus *Urnâ.*

And *Inachus* powrs Water from his *Urn.*

CLAUDIAN † of *Eridanus*,

Fultâque ſub gremio cælatis nobilis aſtris
Æthereum probat urna decus. ———

† *De* vi. *Conſul. Honorii.*

An Urn he bore, grav'd with Cœleſtial Signs
That prov'd his high deſcent. ——

So is *Danubius* repreſented in the Coyns now mentioned. There is a little Image of *Nile* leaning on its right Hand, with its left Hand powring out Water from three Urns with one handle, about which play ſixteen little Children. Why *Nile* ſhould be figured with three Urns, this reaſon is given: becauſe the *Ægyptian* Prieſts attributed the encreaſe of it to three ſeveral cauſes eſpecially, rejecting all other opinions, which were innumerable. The ſixteen Children are the *Hieroglyphick* of ſixteen Cubits, the proper encreaſe of the River *Nile*: for, if it ſwelled higher, it cauſed dearth: for, by how much the more it ſwell'd, ſo much the longer it was before it return'd into its Channel, by which means the Seed-time was loſt: if much under fifteen, it irrigated not the whole Land, and ſo part was unfit to receive Seed. PLINY; *Juſtum incrementum eſt cubitorum ſedecim. Minores aquæ non omnia rigant; ampliores detinent, tardiùs recedendo. Hæ ſerendi tempora abſumunt, illæ non dant ſitiente. Utrumque reputat Provincia. In duodecim cubitis famem ſentit, in tredecim etiamnum eſurit, quatuordecim cubita hilaritatem afferunt, quindecim ſecuritatem, ſexdecim delicias.* There was alſo not long ſince a Marble *Coloſs* of the River *Nile* digg'd up at *Rome* with ſixteen Infants playing about it. And ſo doth *Philoſtratus* deſcribe it.

Of the falling of the *Mole*, and *Medway* into the *Thames*, *Draighton* ha's feigned a pleaſant Relation.

At length it came to paſs, that Iſis, *and her* Tame,
Of Medway *underſtood, a* Nymph *of wond'rous Fame.*
And much deſirous were their Princely Tames *ſhould prove*
If, as a Wooer, he could win her Maiden-love.
That of ſo great deſcent, and of ſo large a Dowver
Might well allie their Houſe, and much encreaſe his Power:
And ſtriving to prefer their Son the beſt they may,
Set forth the luſty Flood in rich and brave Array;
Bank'd with imbroidered Meads, *of ſundry ſuits of Flowrs,*
His Breaſt *adorn'd with* Swans, *oft waſh'd with* Silver Showrs:

A Train of gallant Floods, at ſuch a coſtly rate,
As might beſeem their care, and fitting his Eſtate.
Attended, and attired magnificently, thus
They ſend him to the Court of great Oceanus,
The World's huge Wealth to ſee; yet with a full intent,
To woo the lovely Nymph, *fair* Medway, *as he went.*
Who to his Dame and Sire his duty ſcarce had done,
And whilſt they ſadly wept at parting of their Son,
See what the Tames *befel, when 'twas ſuſpected leaſt.*
As ſtill his goodly Train yet ev'ry hour encreaſt,
And from the Surrian *Shores clear* Wey *came down to meet*
His Greatneſs, whom the Tames *ſo graciouſly doth greet,*
That with the Fearn-crown'd Flood he, Minion-like, doth play;
Yet is not this the Brook enticeth him to ſtay:
But, as they thus in pomp came ſporting on the ſhole,
'Gainſt Hampton-Court *he meets the ſoft and gentle* Mole;
Whoſe eyes ſo pierc'd his Breaſt, that ſeeming to foreſlow
The way, which he ſo long-intended was to go,
With trifling up and down he wandreth here and there,
And that he in her ſight tranſparent might appear,
Applies himſelf to Fords, and ſetteth his delight
On that, which moſt might make him gracious in her ſight.
Then Iſis *and the* Tame *from their conjoyned Bed,*
Deſirous ſtill to learn how Tames *their Son had ſped,*
(For greatly they had hop'd, his time had ſo been ſpent,
That he e're this had won the goodly Heir of Kent)
And, ſending to enquire, had News return'd again
(By ſuch as they employ'd on purpoſe in his Train)
How this their onely Heir, the Iſle's *imperial Flood,*
Had loiter'd thus in love, neglectful of his good.
No mervail at the News, though Owſe *and* Tame *were ſad,*
More comfort of their Son expecting to have had.

Nor blame them, in their looks much ſorrow though they ſhow'd,
Who, fearing leſt he might thus meanly be beſtow'd,
And knowing danger ſtill increaſed by delay,
Employ their utmoſt pow'r to haſten him away.
But Tames *would hardly on: oft turning back to ſhow,*
From his much-loved Mole *how loth he was to go.*
The Mother of the Mole, *old* Homes-dale, *likewiſe bears*
The affection of her Childe, as ill as they do theirs:
Who, nobly though deriv'd, yet could have been content,
T'have match'd her with a Flood of far more mean deſcent.
But Mole *reſpects her words, as vain and idle Dreams,*
Compar'd with that high joy to be belov'd of Tames;
And head-long holds her courſe his Company to win:
But Homes-dale *raiſed Hills, to keep the ſtragler in;*
That of her Daughter's ſtay ſhe need no more to doubt:
(Yet never was there help, but Love could finde it out.)
Mole *digs her ſelf a Path, by working Day and Night,*
(According to her Name, to ſhew her Nature right)
And underneath the Earth for three miles ſpace doth creep,
Till gotten out of ſight, quite from her Mother's keep,
Her fore-intended courſe the wanton Nymph *doth run,*
As longing to embrace old Tame *and* Iſis *Son.*
When Tames *now underſtood, what pains the* Mole *did take,*
How far the loving Nymph *adventur'd for his ſake;*
Although with Medway *match'd, yet never could remove*
The often-quickning ſparks of his more antient love.
So that it comes to paſs, when by great Nature's guide
The Ocean *doth return, and thruſteth-in the Tide,*
Up, tow'rds the place, where firſt his much-lov'd Mole *was ſeen,*
He ever ſince doth flow, beyond delightful Sheen.

Mr. DRAYTON in his *Poly-Olbion.*

" *In*

" *In the other* Stage *on the* North-*ſide, which is made like the upper Deck*
" *of a Ship, were three* Sea-men, *whereof one habited like a* Boat-
" Swain.

" *A Shield, or Table, in the Front of the* Arch, *bears this* Inſcription,

NEPTUNO BRITANNICO,

CAROLO II,

CUJUS ARBITRIO

MARE

VEL LIBERUM, VEL CLAUSUM.

The Dominion of the Sea (ſignified here by this *Inſcription*) ha's been in all Ages ſo remarkable, that, when the *Grecian Chronographers* could finde no Foot-ſtep of Supreme Empire by Land, before the inſtitution of their *Olympiads*, on whoſe Actions they could found their *Chronography*, they directed the Series of Time according to the ſucceſsion of thoſe Nations, who had the Empire of the Sea: which we ſee in † *Euſebius*; who reckons up nine ſeveral Nations, who ſucceſsively held it, before the inſtitution of the *Olympiads*, and diſtinctly enumerates the years they retain'd it. The ſame right the *Grecians* challenged in their *League* with *Artaxerxes*, King of a vaſt part of ASIA, after the overthrow of his Naval Forces by *Cimon* the *Athenian Admiral*, Ἵππου μὲν δρόμον ἀεὶ τῆς Ἑλληνικῆς ἀπέχειν θαλάσσης, ἔνδον δὲ Κυανέων καὶ Χελιδονίων μακρᾷ νηὶ μὴ πλεῖν. *That he ſhould not within a Horſe Race approach the* Greek *Sea, nor ſail within the* Cyanean, *and* Chelidonian *Iſlands with any Man of War*. The ſame Dominion of the Sea was afterwards aſſumed by the *Romans*, as we finde by the Commiſsion granted to *Pompey*, Ἄρχειν τῆς ἐντὸς Ἡρακλείων στηλῶν θαλάσσης, ἠπείρου δὲ πάσης ἐπὶ σταδίους τετρακοσίους ἀπὸ θαλάσσης. *That he ſhould have the Empire of the Sea within the* Streights, *and of the Continent for four hundred Stadia from the Sea*. And not long after *Dionyſius Halicarnaſſæus* ſays, * That *Rome* was *Empreſs of the whole Sea, not onely of that within the*

† *Chronico.*

* *Orig. Rom.* Lib. i.

 Streights,

Streights, *but of the Ocean it ſelf, as far as it was Navigable.* Whence *Auguſtus* had a *Dolphin* in his Coyns to ſignifie that Dominion,

And * *Valerius Maximus*, to *Tiberius* the Emperour, *The Conſent both of Gods and Men ha's conſtituted you Governour of Sea, and Land.* Afterwards *Claudian*†,

* In *Prologo.*

† *De vi. Conſul. Honorii.*

——— *terræ dominos pelagique futuros,*
Immenſo decuit rerum de Principe naſci.

Thoſe, who muſt rule both Sea, and Land,
Ought to be Princes Sons of great Command.

And ſure, if any Nation may plead Preſcription for this Title, the *King* of ENGLAND may, having had a longer uninterrupted Succeſsion in the Dominion of the BRITTISH *Seas*, then the ROMANS in the *Mediterranean*, or any other Nation, that *Hiſtory* ha's acquainted us with. The Antiquity whereof being purpoſely, and at large declared by Mr. SELDEN, we ſhall onely take notice of two *Records* of it, the one taken out of the *Laws* of *Hoëlus Dha*, Prince of WALES, about the Year, 982. viz. *Quos cum Cunadio Rege Scotorum, Malcolmo Rege Cambrorum, & Maccuſio Archipirata, ad civitatem Legionum ſibi occurrentes, Rex Anglorum Eadgarus in Triumphi pompam deducebat. Unà enim impoſitos remigrare eos hanc coegit, dum in Prora ipſe ſedens Navis tenuit gubernaculum: ut ſe hoc ſpectaculo Soli & Sali orbis Britannici Dominum prædicaret, & Monarcham.* The other is a Record in the Tower of *London*, entituled *De ſuperioritate maris Angliæ*, &c. in which it evidently appears, that the Dominion of the *Britiſh* Seas belong'd to the Kings of *England* time out of mind, even before *Edward* the Firſt, and was ſo acknowledged by other Neighbouring Nations; out of which

which we shall onely extract so much as may serve for our present purpose, viz. *That the Procuratours of the Admiral of the Sea of* England, *and of other places, as of the Sea Coasts, as of* Genoa, Catalonia, Spain, Almain, Zealand, Holland, Freezland, Denmark, *and* Norway, *do shew that the Kings of* England, *time out of mind, have been in peaceable possession of the Seas of* England, *in making, and establishing Laws, and Statutes, and Restraints of Arms, and of Ships,* &c. *and in taking Surety,* &c. *and in ordering all other things necessary for the maintaining of Peace, Right, and Equity,* &c. *and in doing Justice, Right, and Law, according to the said Laws, Ordinances, and Restraints, and in all other things, which may appertain to the exercise of Sovereign Dominion in the places aforesaid.*

"*The first Painting on the* North *side over the City-Arms, represents*
"NEPTUNE, *with his Trident advanced; the* Inscription,

NEPTUNO REDUCI.

NEPTUNE'S Statue is seldom seen without a Trident in its hand. *Pausanias*†, *Within the* Temple *there is an erect* Brazen Statue (*of* NEPTUNE) *with one foot upon a* Dolphin, *and on that side his Hand on his Thigh; in his other Hand a* Trident. And so he is every where described by the Poets.

†In *Phocicis.*

Perque tuum, pater Ægei Neptune, *Tridentem.*

But more of this hereafter.

The Motto NEPTUNO REDUCI we finde in two Medaigles, the one of the Emperour *Adrian*, the other of *Vespasian*, with these Letters on one side NEPT. RED. and the image of one standing naked, a Mantle on his left Shoulder, in his right Hand a Whip with three Cords, in his left a Trident.

"*On the* South-*side, opposite,* MARS, *with his Spear inverted, his Shield*
"*charged with a* Gorgon; *by his Knees, the Motto,*

MARTI PACIFERO.

So

So HOMER deſcribes the Shield of *Agamemnon*,

Τῇ δ' ἐπὶ μὲν Γοργὼ βλοσυρῶπις ἐστεφάνωτο,
Δεινὸν δερκομένη, περὶ δὲ δεῖμός τε φόβος τε.

The Sable Field *charg'd with a* Gorgon's *Head,*
Mantled about with diſmal Flight, and Dread:

and in another place the Armour of *Pallas*,

Ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
Δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.

Amidſt, that horrid Monſter Gorgon's *Head,*
Jove's *direſt Omen, fierce, and full of dread.*

Pauſanias; Under the Statue of Victory lies a Golden Shield, *with a* Gorgon *wrought upon it.* And it is obſerv'd by the *Scholiaſt* on * *Ariſtophanes*, that it was Cuſtomary among the *Grecians* to have a *Gorgon's Head on their Shields*, as he repreſents † *Lamachus's*. The Form of this *Gorgon's* Head is ſtill to be ſeen at *Rome* on the Statues of the Emperours *Veſpaſian* and *Domitian*. It was feigned with Wings, to ſignifie the preſent death, that attended it: for whoever looked on it, immediatly was turn'd into Stone. The which at large, and very elegantly is declared by *Ovid*,

* In *Acharn.*

† In *Pace.*

Metam. lib. v. Fab. i.

But when he ſaw his Valour overſway'd
By Multitude; I muſt, ſaid he, ſeek aid
(Since you your ſelves compell me) from my Foe;
Friends turn your Backs: then Gorgon's *Head doth ſhow.*
Some others ſeek, ſaid Theſſalus, *to fright*
With this thy Monſter, and with all his might
A deadly Dart endeavour'd to have thrown:
But in that Poſiture became a Stone.
Next Amphix, *full of ſpirit, forward preſt,*
And thruſt his Sword at bold Lyncides *Breaſt:*

When

When in the Paſs his Fingers ſtupid grow,
Nor had the pow'r of moving to or fro.
But Nileus *(he, who with a forged ſtile*
Vaunted to be the Son of ſev'n-fold Nile,
And bare ſev'n Silver Rivers in his Shield,
Diſtinctly waving through a Golden Field)
To Perſeus *ſaid; Behold, from whence we ſprung!*
To ever-ſilent Shadows bear along
This comfort of thy Death, that thou did'ſt die
By ſuch a brave, and high-born Enemy.
His utt'rance faulter'd in the latter Clauſe,
The yet unfiniſh'd Word ſtuck in his Jaws;
Who gaping ſtood, as he would ſomething ſay,
And ſo had done, if words had found a way.
Theſe Eryx *blames; 'Tis your faint Souls, that dead*
Your Pow'rs, ſaid he, and not the Gorgon's *Head:*
Ruſh on with me, and proſtrate with deep Wounds
This Youth, who thus with Magick Arms confounds.
Then ruſhing on, the ground his foot-ſteps ſtai'd
Now mutely fix'd, an armed Statue made.
Theſe ſuffer'd worthily. One, who did fight
For Perſeus, *bold* Aconteus, *at the ſight*
Of Gorgon's *Snakes abortive Marble grew,*
On whom Aſtyages *in fury flew,*
As if alive, with his two-handled Blade,
Which ſhrilly twang'd, but no inciſion made.
Who, whilſt he wonders, the ſame Nature took,
And now his Statue ha's a wondring look.
It were too tedious for me to report
Their Names, who periſh'd of the vulgar ſort:

Two hundred ſcap'd the fury of the Fight;
Two hundred turn'd to ſtone at Gorgon's *ſight.*

Mr. SANDYS.

† *Epithal. Pol.*

The Head is thus deſcribed † by SIDONIUS APOLLINARIS,

Gorgo *tenet pectus medium, factura videnti*
Et truncata moras, nitet inſidioſa ſuperbùm
Effigies, vivitque animâ pereunte venuſtas.
Alta ceraſtarum ſpiris caput aſperat atrum
Congeries, torquet maculoſa volumina mordax
Crinis, & irati dant ſibila tetra capilli.

The *Gorgon*'s Head, which guards her Boſome, would
Change thee to Statue, ſhould'ſt thou it behold.
The treach'rous Face ſhows proudly, and, though dead,
Life's beauty keeps. Snakes, matted round her Head,
In ſpeckled Curls voluminouſly wreath,
And biting Treſſes direly-hiſsing breath.

* In *Arcad.*

PAUSANIAS * reports, that *Pallas* made a City impregnable, by communicating onely a little Hair cut off from her *Gorgon*'s Head.

The Title of PACIFER is attributed to *Mars* in the *Roman* Coyns; as in this of *Quintillus*,

Hulſius.

So we finde, that the *Romans* erected a Temple to *Mars Quirinus*, as well as *Mars Gradivus*. The firſt had his Temple within the City: the

the other without in the *Appian*-way, not far from the Gate. The one, with a gentle, ſedate Countenance, to preſerve the tranquillity, and peace of the City: the other, to go out with them in their Wars abroad. *Gellius* * ſays, *That* Herſila *ſpeaking before* T. Tatius, *and deſiring Peace, prayed on this manner*, O Neria, *Wife of* Mars, *I beſeech thee to grant us Peace, that we may enjoy a during, and proſperous Marriage.* And therefore the Olive, the Symbole of Peace, was conſecrated to *Pallas*, the Goddeſs of War; becauſe War is therefore undertaken, that a ſecure Peace may be enjoyed. *Ideò arma inferri dicuntur, ut poſteà in pace vivatur*, ſays *Pliny*.

* *Noct. Att.* Lib. xiii.

" *Over the Arch, the Marriage of* Thame *and* Iſis.

The Marriage of Rivers is a frequent Fiction among the Poets: as of *Alpheus* and *Arethuſa*; therefore feign'd, becauſe *Alpheus*, a River of *Elis* in the *Morea*, paſſeth through the *Ocean*, unmix'd, to the River *Arethuſa* in the Iſland *Ortygia*, near *Syracuſe*, a City of *Sicily*. Which paſſage ha's been often tried, as by a Cup, ſays † *Strabo*, let fall in the River *Alpheus* in *Elis*, and found in *Arethuſa*: main tain'd alſo by an *Oracle* given to *Archias*, a *Corinthian*, that he ſhould thither deduce a *Colony*, where *Alpheus* is mingled with the Fountain of *Arethuſa*. The Marriage of theſe two we have deſcribed by * OVID, where the Nymph *Arethuſa* ſpeaks, being ready to be turn'd into a River;

† *Geogr.* Lib. vi.

* *Metam.* Lib. v.

Cold Sweats my then-beſieged Limbs poſſeſt:
In thin thick-falling Drops my ſtrength decreaſt.
Where e're I ſtep, Streams run; my Hair now fell
In trickling Dew; and, ſooner then I tell
My Deſtiny, into a Flood I grew.
The River his beloved Waters knew;
And, putting off th'aſſumed ſhape of Man,
Reſumes his own, and in my Current ran.
Chaſt Delia *cleft the ground: then, through blind Caves,*
To lov'd Ortygia *ſhe conducts my Waves,*
Affected for her Name: where firſt I take
Review of day. This Arethuſa *ſpake.*

Mr. SANDYS.

Thus *Anapus*, and *Cyane* are feign'd mutual Lovers; becauſe their
Ibid. Waters unite, and run together into the Sea. OVID,

——— quòd ſi componere magnis
Parva mihi fas eſt; & me dilexit Anapus:
Exorata tamen, nec, ùt hæc, exterrita nupſi.

If humble things I may compare with great,
Anapus lov'd me; yet did he intreat,
And me, not frighted thus, eſpous'd.

The Marriage of *Tibur* and *Ilia* is frequently mention'd, OVID, ſpeaking of both,

Atque ità ſe in rapidas perdita miſit aquas:
Suppoſuiſſe manus ad pectora lubricus amnis
Dicitur, & ſocii jura dediſſe thori.

She leap'd amidſt the Stream with grief oppreſt:
The River puts his hand beneath her Breaſt,
And, as they ſay, unloos'd her Virgin-Ceſt.

In another place,

Nec te prætereo, qui, per cava ſaxa volutus,
Tiburis Argæi *ſpumifer arva rigas:*
Ilia *cui placuit.*———

Nor thee, roll'd through worn Rocks, do I paſs by,
Who on *Tyburtian* Grounds doſt foaming ly:
Whom *Ilia* pleas'd.———

Lib. xii. SILIUS ITALICUS,

Ad genitorem Anio *labens ſine murmure* Tibrim.
Hic, ùt ſigna ferox, dimenſáque caſtra locavit,

Et

Et ripas tremefecit eques, perterrita pulſis
Ilia *prima vadis ſacro ſe conjugis antro*
Condidit.——

——but on, like a rude Storm, he goes
To thoſe low Banks, where *Anio* gently flows
With Sulph'rous Waters, and with Silence, to
Old *Tiber*'s Arms; when here the Line he drew
Of's Camp, and ſet his Standard up, and ſhook
His Banks with's Cavalry, firſt *Ilia*, ſtrook
With Fear, flies to her Husband's ſacred Cave,
And all the frighted *Nymphs* the Water leave.

Mr. Ross.

The Marriage of *Tame* and *Iſis*, here mention'd, is pleaſantly related by Mr. DRAYTON †;

† *In his* Poly-Olbion, *Song* 15.

Now Fame had through this Ile divulg'd, in every ear,
The long-expected day of Marriage to be near,
That *Iſis*, *Cotſwold*'s Heir, long-woo'd, was laſtly won,
And inſtantly ſhould wed with *Tame*, old *Chiltern*'s Son.
And now that Wood-man's Wife, the Mother of the Flood,
The rich and goodly Vale of *Alesbury*, that ſtood
So much upon her *Tame*, was buſied in her Bow'rs,
Preparing for her Son as many Sutes of Flow'rs,
At *Cotſwold* for the Bride, his *Iſis*, lately made;
Who for the lovely *Tame*, her Bridegroom, onely ſtaid.
Whilſt every Cryſtal Flood is to this buſineſs preſt,
The cauſe of their great ſpeed and many thus requeſt;
O! whither go ye Floods? what ſuddain Winde doth blow,
Then other of your kind that you ſo faſt ſhould flow?

What buſineſs is in hand, that ſpurs you thus away?
Fair *Windruſh*, let me hear, I pray thee, *Charwel* ſay:
They ſuddainly reply, What lets, you ſhould not ſee,
That for this Nuptial Feaſt we all prepared be?
Therefore this idle chat our Ears doth but offend;
Our leiſure ſerves not now theſe Trifles to attend.
But, whilſt things are in hand, old *Chiltern* (for his life)
From prodigal expenſe can no way keep his Wife;
Who feeds her *Tame* with Marl, in Cordial-wiſe prepar'd,
And thinks all idly ſpent, that now ſhe onely ſpar'd
In ſetting forth her Son: nor can ſhe think it well,
Unleſs her laviſh charge do *Cotſwold*'s far excel.
For *Alesbury*'s a Vale, that walloweth in her Wealth,
And (by her wholeſom Air continually in health)
Is luſty, frim, and fat, and holds her youthful ſtrength.
Beſides her fruitful Earth, her mighty breadth, and length,
Doth *Chiltern* fitly match: which mountainouſly high,
And being very long, ſo likewiſe ſhe doth lie;
From the *Bedfordian* Fields, where firſt ſhe doth begin,
To faſhion like a Vale, to th'place where *Tame* doth win
His *Iſis* wiſhed Bed; her Soil throughout ſo ſure,
For goodneſs of her Glebe, and for her Paſture pure,
That as her Grain, and Graſs, ſo ſhe her Sheep doth breed,
For Burthen, and for Bone, all other that exceed:
And ſhe, which thus in Wealth abundantly doth flow,
Now cares not on her Childe what coſt ſhe do beſtow.
Which when wiſe *Chiltern* ſaw (the World who long had try'd,
And now at laſt had laid all gariſh Pomp aſide;
Whoſe hoar and chalky Head deſcri'd him to be old,
His Beechen Woods bereft, that kept him from the Cold)
Would fain perſwade the Vale to hold a ſteddy rate;
And with his curious Wife thus wiſely doth debate:

Quoth

Quoth he, you might allow what needeth, to the moſt:
But where as leſs will ſerve, what means this idle Coſt?
Too much a Surfet breeds, and may our Childe annoy:
Theſe fat and luſhious Meats do but our Stomacks cloy.
The modeſt comely mean in all things likes the Wiſe,
Apparel often ſhews us Womaniſh preciſe.
And what will *Cotſwold* think, when he ſhall hear of this?
He'l rather blame your Waſte, then praiſe your Coſt, I wiſs.
But, Women wilful be, and ſhe her Will muſt have,
Nor cares how *Chiltern* chides, ſo that her *Tame* be brave.
Alone which tow'rds his Love ſhe eaſily doth convay;
For the *Oxonian Owſe* was lately ſent away
From *Buckingham*, where firſt he finds his nimbler Feet;
Tow'rds *Whittlewood* then takes: where, paſt the nobleſt Street,
He to the Foreſt gives his farewel, and doth keep
His courſe directly down into the *German* Deep,
To publiſh that great day in mighty *Neptune*'s Hall,
That all the Sea-gods there might keep it Feſtival.
As we have told how *Tame* holds on his even courſe,
Return we to report, how *Iſis* from her ſourſe
Comes tripping with delight, down from her daintier Springs;
And in her Princely Train, t'attend her Marriage, brings
Clear *Churnet*, *Coln*, and *Leech*, which firſt ſhe did retain,
With *Windruſh*: and with her (all out-rage to reſtrain,
Which well might offered be to *Iſis*, as ſhe went)
Came *Yenload* with a Guard of *Satyres*, which were ſent
From *Whichwood*, to await the bright and God-like Dame.
So *Bernwood* did bequeath his *Satyres* to the *Tame*,
For Sticklers in thoſe ſtirs, that at the Feaſt ſhould be.
Theſe Preparations great when *Charwel* comes to ſee,
To *Oxford* got before, to entertain the Flood,
Apollo's Aid he begs, with all his ſacred Brood,

To

To that moſt learned place to welcome her repair,
Who in her coming on was wax'd ſo wond'rous fair,
That, meeting, ſtrife aroſe betwixt them, whether they
Her Beauty ſhould extol, or ſhe admire their Bay.
On whom their ſev'ral gifts (to amplifie her Dower)
The *Muſes* there beſtow; which ever have the power
Immortal her to make. And, as ſhe paſt along,
Thoſe modeſt *Theſpian* Maids thus to their *Iſis* ſong.

Ye Daughters of the Hills, come down from every ſide,
And due attendance give upon the lovely Bride:
Go ſtrew the Paths with Flowers, by which ſhe is to paſs:
For be ye thus aſſur'd, in *Albion* never was
A Beauty (yet) like hers: where have ye ever ſeen
So abſolute a *Nymph* in all things, for a Queen?
Give inſtantly in charge the day be wond'rous fair,
That no diſorder'd Blaſt attempt her braided Hair.
Go, ſee her State prepar'd, and every thing be fit,
The Bride-Chamber adorn'd with all beſeeming it.
And for the Princely Groom, who ever yet could name
A Flood, that is ſo fit for *Iſis*, as the *Tame*?
Ye both ſo lovely are, that knowledge ſcarce can tell,
For Feature whether he, or Beauty ſhe excel:
That, raviſhed with joy each other to behold,
When as your Cryſtal Waſts you cloſely do enfold,
Betwixt your beauteous ſelves you ſhall beget a Son,
That when your lives ſhall end, in him ſhall be begun.
The pleaſant *Surrian* Shores ſhall in that Flood delight,
And *Kent* eſteem her ſelf moſt happy in his ſight.
The Shire that *London* loves, ſhall onely him prefer,
And give full many a gift to hold him near to her.
The *Skeld*, the goodly *Moſe*, the rich and Viny *Rhein*,
Shall come to meet the *Thames* in *Neptune*'s watry Plain.

And

And all the *Belgian* Streams, and neighb'ring Floods of *Gaul*,
Of him ſhall ſtand in aw, his Tributaries all.
As of fair *Iſis* thus the learned Virgins ſpake,
A ſhrill and ſuddain Bruit this *Prothalamion* brake;
That *White-horſe*, for the love ſhe bare to her Ally,
And honoured Siſter-Vale, the bounteous *Alesbury*,
Sent Preſents to the *Tame*, by *Ock* her onely Flood,
Which for his Mother-Vale ſo much on greatneſs ſtood.
From *Oxford Iſis* haſts more ſpeedily, to ſee
That River, like his Birth, might entertained be:
For that ambitious Vale, ſtill ſtriving to command,
And uſing for her place continually to ſtand,
Proud *White-horſe* to perſwade much buſineſs there hath been,
T'acknowledge that great Vale of *Euſham* for her Queen.
And but that *Euſham* is ſo opulent, and great,
That thereby ſhe her ſelf holds in the Sovereign Seat,
This *White-horſe* all the Vales of *Britain* would or'ebear,
And abſolutely ſit in the Imperial Chair;
And boaſts as goodly Heards, and num'rous Flocks to feed,
To have as ſoft a Glebe, as good increaſe of Seed;
As pure and freſh an Ayr upon her Face to flow,
As *Euſham* for her life: and from her Steed doth ſhow,
Her luſty riſing Downs as fair a Proſpect take,
As that imperious *Wold*; which her great Queen doth make
So wond'rouſly admir'd, and her ſo far extend.
But to the Mariage, hence, induſtrious Muſe deſcend.
The *Naïads*, and the *Nymphs* extremely over-joy'd,
And on the winding Banks all buſily imploy'd,
Upon this joyful day, ſome dainty Chaplets twine;
Some others choſen out, with fingers neat and fine,
Brave Anadems do make: ſome Bauldricks up do bind;
Some, Garlands: and to ſome the Noſegays were aſsign'd;

As

As beſt their Skill did ſerve. But, for that *Tame* ſhould be
Still man-like as himſelf, therefore they will, that he
Should not be dreſt with Flow'rs, to Gardens that belong,
(His Bride that better fit) but onely ſuch as ſprong
From the repleniſh'd Meads, and fruitful Paſtures near:
To ſort which Flow'rs ſome ſit; ſome making Garlands were;
The Primroſe placing firſt, becauſe that in the Spring
It is the firſt appears, then onely flouriſhing;
The azur'd Hare-bell next with them they neatly mixt:
T'allay whoſe luſhious Smell they Woodbind plac'd betwixt.
Amongſt thoſe things of ſcent, there prick they in the Lilly;
And near to that again her Siſter Daffadilly.
To ſort theſe Flow'rs of ſhow with th'other that were ſweet,
The Cowſlip then they couch, and th'Oxſlip, for her meet:
The Columbine amongſt they ſparingly do ſet,
The Yellow King-cup, wrought in many a curious fret,
And now and then among, of Eglantine a ſpray,
By which again a courſe of Lady-ſmocks they lay:
The Crow-flower, and thereby the Clover-flower they ſtick,
The Dayſie over all thoſe ſundry ſweets ſo thick,
As Nature doth her ſelf; to imitate her right:
Who ſeems in that her Pearl ſo greatly to delight,
That ev'ry Plain therewith ſhe powd'reth to behold:
The crimſon Darnel Flow'r, the Blew-bottle, and Gold;
Which though eſteem'd but Weeds, yet for their dainty hews,
And for their ſcent not ill, they for their purpoſe chuſe.

Thus having told you how the Bridegroom *Tame* was dreſt,
I'le ſhew you how the Bride, fair *Iſis*, they inveſt;
Sitting to be attir'd under her Bow'r of State,
Which ſcorns a meaner ſort, then fits a Princely rate,
In Anadems, for whom they curiouſly diſpoſe
The Red, the dainty White, the goodly Damask Roſe,

For

For the rich Ruby, Pearl, and Amatiſt, men place
In Kings Emperial Crowns, the Circle that enchaſe.
The brave Carnation then, with ſweet and ſoveraign power
(So of his colour call'd, although a July-flower)
With th'other of his kind, the ſpeckled and the pale:
Then th'odoriferous Pink, that ſends forth ſuch a Gale
Of ſweetneſs; yet in ſcents, as various as in ſorts.
The Purple Violet then, the Panſie there ſupports:
The Mary-gold above t'adorn the arched Bar;
The double Dayſie, Thrift, the Button-batcheler,
Sweet William, Sops in Wine, the Campion: and to theſe,
Some Lavander they put, with Roſemary and Bays:
Sweet Marjoram, with her like, ſweet Baſil rare for ſmell,
With many a Flower, whoſe name were now too long to tell:
And rarely with the reſt, the goodly Flower-delice.
Thus for the nuptial hour, all fitted point-device,
Whilſt ſome ſtill buſied are in decking of the Bride,
Some others were again as ſeriouſly imploy'd
In ſtrewing of thoſe Hearbs, at Bridals us'd that be:
Which every where they throw with bounteous hands and fr
The healthful Balm and Mint, from their full laps do fly,
The ſcent-ful Camomil, the verdurous Coſtmary.
They hot Muſcado oft with milder Maudlin caſt:
Strong Tanſey, Fennel cool, they prodigally waſte:
Clear Iſop, and therewith the comfortable Thyme,
Germander with the reſt, each thing then in her prime;
As well of wholeſome Hearbs, as every pleaſant Flower,
Which Nature here produc'd, to fit this happy hour.
Amongſt theſe ſtrewing kinds, ſome other wilde that grow,
As Burnet, all abroad, and Meadow-wort they throw.

" *The Painting on the* North-*ſide*, *over* Neptune, *repreſents the*
" EXCHANGE; *the Motto,*

——GENERIS LAPSI SARCIRE RUINAS.

" *An Expreſſion of* Virgil's, *in the fourth of his* Georgicks, *ſpeaking*
" *of the Induſtry of* Bees, *never diſcouraged by their Loſſes; his Deſcri-*
" *ption of it running thus,*

Quò magis exhauſtæ fuerint, hoc acriùs omnes
Incumbent generis lapſi ſarcire ruinas,
Complebúntque Foros, & Floribus Horrea texent.

How much by Fortune they exhauſted are,
So much they ſtrive the Ruins to repair
Of their fal'n Nation, and they fill th' *Exchange*,
Adorning with the choiceſt Flow'rs their Grange.

" *The Painting on the* South-*ſide, over* Mars, *ſhews the* TOWER *of*
" London; *the* Inſcription,

CLAUDUNTUR BELLI PORTÆ.

This is in reference to the *Temple* of JANUS, never ſhut, but in the time of *Peace*; nor opened, but in time of *War*. Therefore, when King *Latinus* had refuſed to raiſe a War againſt *Æneas*, and his Followers, and to that purpoſe, to open the Gates of the *Temple* of JANUS, *Juno*, reſolving to have a War proſecuted againſt him, opened them her ſelf: mention'd by VIRGIL†,

† *Ænid.* vii.

Hoc & tum Æneadis *indicere bella* Latinus
More jubebatur, triſtesque RECLUDERE PORTAS.
Abſtinuit tactu Pater, averſusque refugit
Fœda miniſteria, & cæcis ſe condidit umbris.
Tum Regina Deûm, cœlo delapſa, morantes
Impulit ipſa manu PORTAS: *&, cardine verſo,*
Belli ferratos rupit Saturnia *poſtes.*

The

The King was here required by the States
War to denounce, and OPEN JANUS GATES.
He flies th' Engagement, and ſo foul a Cauſe,
And ſtraight himſelf to privacy withdraws.
Then from high Heav'n the Queen of Gods deſcends,
And the reſiſting Portals open rends.
She breaks the Hinges, tears down Iron Bars,
And makes a ſpacious way for impious Wars.

"*The Pedeſtals, in the Upper Story, are adorned with eight living Fi-*
"*gures, repreſenting* EUROPE, ASIA, AFRICK, *and* AMERICA, *with*
"*Eſcutcheons, and Pendents, bearing the Arms of the* Companies *trading*
"*into thoſe parts.*

"EUROPE, *a Woman arm'd* a l'antique; *on her Shield a Woman ri-*
"*ding on a Bull; at her foot a Coney.*

The Effigies of *Europe* in Armour relates to the Warlike diſpoſition of that part of the World, evidently ſeen in the *Greek*, and *Roman* Monarchies. We ſhall not need to deſcribe her Armour in particular, but leave it to be taken from this Deſcription of *Rome*, the Miſtreſs of *Europe*, in *Claudian*,

Ipſa, triumphatis quæ poſsidet æthera regnis,
Aſsilit, innuptæ ritus imitata Minervæ:
Nam neque cæſariem crinali ſtringere cultu
Colla, nec ornatu patitur mollire retorto;
Dextrum nuda latus, niveos exſerta lacertos,
Audacem retegit mammam, laxúmque coërcens
Mordet gemma ſinum: nodus, qui ſublevat enſem,
Album puniceo pectus diſcriminat oſtro.
Miſcetur decori virtus, pulchérque ſevero
Armatur terrore pudor, galeæque minaci
Flava cruentarum prætenditur umbra jubarum.
Et formidato clypeus Titana *laceſsit*
Lumine, quem totâ variârat Mulciber *arte.*

She who by conquering Realms the Sky poſſeſt,
Starts from her Seat, like Virgin-*Pallas* dreſt:
Her Hair no Fillet bound, nor was her Head
Dreſt up, Treſſes hung o're her Shoulders ſpread,
Her right ſide nak'd, with ſtretch'd out Arms, her Breaſt
Boldly ſhe bares, a Jemme claſpt up her Veſt,
Her Faulchion in a Purple Belt, more bright
Her Boſom rendred, ſetting off the white:
Valour with Beauty mix'd, a modeſt Bluſh
With terrour arm'd, her threatning Cask and Buſh
Of Bloody Plumage caſt a dreadful ſhade:
And *Gorgon*-Shield, that *Titan* ſo diſmai'd,
Which *Vulcan* with ſuch art and labour made.

Whom *Sidonius Apollinaris* followed ſo nearly, that there will need no other Tranſlation then the precedent.

Paneg. Majorian.

Sederat exerto bellatrix pectore Roma
Criſtatam turrita caput, cui ponè capaci
Caſside prolapſus perfundit terga capillus.
Lætitia cenſura manet, terrorque pudore
Creſcit, & invitâ ſuperat virtute venuſtas.
Oſtricolor pepli textus, quem fibula torto
Mordax dente vorat, tum quicquid mamma refundit
Tegminis, hoc patulo concluſit gemma receſſu.
Hinc fulcit rutilus ſpacioſo circite lævum
Umbo latus, videas hic craſſo fuſa metallo
Antra Rheæ, *fœtamq; lupam, quam fauce retecta*
Blandiri quoq; terror erat, quanquam illa vorare
Martigenas & picta timet, pars proxima Tybrin
Exprimit; hic ſcabri fuſus ſub pumice tophi
Proflabat madidum per guttura glauca ſoporem.

Her

Her Shield comprehends the Story from whence *Europe* had her name, agreeably to the Cuſtome of the Ancients: as we finde by this deſcription of the Shield of *Rome* in the ſame Authour. *Ibid.*

Hic patrius Mavortis amor, fœtusq; notantur
Romulei; poſt amnis ineſt, & bellua nutrix.
Electro Tyberis, Pueri formantur in Auro.
Tingunt æra lupam, Mavors adamante coruſcat,

Here *Mars* eſcapes, and there the Twins he drew,
And next the River, and the Shee-wolfe too:
Tyber in Amber, and the Boyes in Gold,
The Wolf in Braſs, *Mars* he in Steel did mould.

The firſt part of which ſeems to be taken from that of *Æneas* in *Virgil*,

Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus venturique inſcius ævi,
Fecerat Ignipotens, illic genus omne futuræ
Stirpis ab Aſcanio, pugnataque in ordine bello
Fecerat, & viridi fætam Mavortis in antro
Procubuiſſe lupam; geminos huic ubera circum
Ludere pendentes pueros, & lambere matrem
Impavidos; illam tereti cervice reflexam
Mulcere alternos, & corpora fingere linguâ.
Nec procul hinc, Romam, &c.

Th' Ignipotent God, well skill'd in Fates to come,
The *Roman* triumphs and affaires of *Rome*,
There had engrav'd, *Aſcanius* Off-ſpring wrought,
And all their bloody battels muſt be fought.
The pregnant Wolfe in *Mars* green Covert lay,
And hanging at her breaſts two Infants play:
Bending her neck ſhe licks the tender young,
And quiet, ſhapes their bodies with her tongue.
Not far from this, *Rome*, &c.

Or

Or from theſe of *Silius Italicus*, deſcribing the Shield of *Flaminius*, a *Roman* Conſul;

Tum clypeum quatit, aſperſum quem cædibus olim
Celticus *ornârat cruor : humentique ſub antro,*
Ceu fœtum, lupa permulcens, uerilia membra
Ingentem Aſſarici *cælo nutribat alumnum.*

Next, he aſſumes his Shield, where they behold
The ſtains of *Celtick* blood, which he before
In Battel ſhed : and, in it carv'd, he bore
A She-Wolf's Figure, in her gloomy Den,
Licking a Child's ſoft Limbs, as it had been
Her Whelp, and nurs'd of the *Aſſarick* Line
A Stem, that afterwards was made Divine.

Mr. Ross.

The other, from theſe Verſes of *Moſchus*, where he deſcribes the Basket of *Europa*,

Ἀργύρεος μὲν ἔην Νεῖλος βόος· ἡ δ' ἄρα πόρτις
Χαλκείη, χρυσῷ δὲ τετυγμένος αὐλὸς ἐὴν Ζεύς.

In Silver *Nilus* ſtood, the *Cow* in Braſs,
And *Jupiter* in Gold engraven was.

The *Fable* preſented in the Shield of *Europe* is this. *Europa*, Daughter of *Agenor*, gathering Flowers near the Sea-ſide, was carryed away by *Jupiter*, in the Form of a Bull, into *Crete*, where ſhe became his Spouſe ; by whoſe Name he cauſed that part of the World to be called, according to this of *Manilius* †,

† *Aſtronom. Lib.* iv.

Quod ſupereſt Europa *tenet, quæ prima natantem*
Fluctibus excepitque Jovem, *Taurúmque reſolvit.*
Ille puellari donavit nomine fluctus,
Et monumenta ſui titulo ſacravit amoris.

Europa

Europa last place held, whom *Jove* his Prize
Through Billows bearing, cast his Bull's disguise,
And gave that Sea, to her eternal Fame,
In memory of his Love, the Virgin's Name.

This Virgin was generally reputed a *Tyrian*. EURIPIDES,

Φοινικογενῆς παῖ Τυρίας
Τέκνον Εὐρώπης ———

SENECA the *Tragedian*,

Tyriæ *per undas vector* Europæ *nitet*:

Through Waves *Tyrian Europa*'s bearer shone.

And *Herodotus* † conjectures this quarter of the World was named ἀπὸ Τυρίης Εὐρώπης (which *Valla* renders, *ab* Europa *Tyria*) in his first Book, affirming, the *Cretans* sail'd to *Tyre*, and stole her from thence. The *Chronographers*, that follow *Eusebius*, rank this about the time of *Joshuah*, but the *Arundelian* Marbles (set forth by Mr. *Selden*) shew, that *Cadmus* came to *Thebes*, and built *Cadmea* at the same time, when *Amphictyon* reign'd in *Athens*, which was before the *Israelites* forsook *Egypt*. By this it is apparent, that *Europa* was not of *Tyre*; for that was built long after, *viz.* according to *Josephus* *, before the Temple of *Solomon*, which was begun in the 480. Year after the *Israelites* departure out of *Egypt*. It is supposed, that that part of the *Fable*, which feigns her carried away by a Bull, signifies no more, then that she was transported by Sea in a Ship called the *Bull*, from the Figure of a Bull on the Prow of it. So LYCOPHRON,

Ἐν ταυρομόρφῳ πελάμηι μορφώματι

it being among the Ancients the usual Custom to nominate their Ships from the Ἐπίσημον, or *Insigne* on the Prow, as the *Tiger*, *Centaure*, and *Triton*, in the Navy of *Æneas*, mention'd by VIRGIL †,

Masicus *ærata princeps secat æquora* Tigri.

I'th' Brazen *Tigre Masicus* first stands.

† *Lib.* iv.

* *Antiq. Jud. Lib.* viii. 2.

† *Æneid.* x.

Filius

Filius æquales comitatus classe catervas
Ingentem remis Centaurum *promovet.*—
Hunc vehit immanis Triton, *& cærula conchâ*
Exterrens freta.———

His Son attended with an equal Troop
Brings, with tuff Oars, the mighty *Centaure* up.
This mighty *Triton* bore, frighting the Tides
With his shrill Trump.——

We shall not need give any further account of this *Fab* the further Relation of it to this Poem of *Moschus*,

Ἐυρώπη ποτὲ Κύπρις ἐπὶ γλυκὺν ἧκεν ὄνειρον,
Νυκτὸς ὅτε τρίτατον λάχος ἵσταται, ἐγγύθι δ' ἠώς, &c.

A sweet Dream *Venus* once *Europa* lent,
In Nights third quarter, near the Morns ascent;
Whilst Slumber which her eye-lids sweetly crown'd,
Her Limbs unti'd, and her Eyes softly bound
(That time which doth all truer Dreams beget.)
Europa Phœnix-child, a Virgin yet,
Alone in a high Chamber taking rest,
Beholds two Countries that for her contest,
The *Asian*, and her opposite; both seem'd
Like Women; that a stranger, this esteem'd
A Native who (a Mother like) doth plead
That she of her was born, by her was bred;
The other violent hands upon her laid,
And drew by force the unresisting Maid,
Urging she was as prize to *Jove* design'd:
Out of the bed she starts with troubled mind:
And panting heart; the Dream to life's so near:
Long sate she silent; long both Women were

After

After ſhe wak'd preſented to her ſenſe,
Till thus at length ſhe breaks her deep ſuſpence.
Which of the Gods, as now I did repoſe,
Perplex'd my Fancy with deluſive Shows?
My calmer Sleeps diſquieting with fear:
What Stranger in my Slumber did appear?
Her love ſhot ſuddainly into my Breaſt
And kindneſs, like a Mother, ſhe expreſs'd.
The Gods vouchſafe this Dream a good event!
She roſe, and for her lov'd Companions ſent,
In Years, and Friendſhip, equal, nobly born,
With them for Balls ſhe us'd her ſelf t'adorn;
Or in *Anaurus* current Bathes, with them,
She plucks the fragrant Lilly from her Stem
Theſe ſtraight come to her; each a Basket held
To gather Flowers; ſo walk they to a Field
Neighb'ring the Sea, whither they often went
Pleas'd with the Waters noiſe, and Roſes ſcent.
A Golden Basket fair *Europa* bare,
Rich, yet in *Vulcan*'s Workmanſhip more rare,
Which *Neptune* firſt to *Lybia* gave, when he
Obtain'd her Bed, to *Telephaſſa* ſhe
Wife to her Son, from *Telephaſſa* laſt
This to unwed *Europe* her Daughter paſt
Which many Figures neatly wrought did hold.
Inachian Iö was here carv'd in Gold,
Not yet in Woman's ſhape, but like a Cow,
Who ſeem'd to ſwim, and force (enraged) through
The Briny Sea her way; the Sea was Blew;
Upon the higheſt point of Land to view
The Wave-dividing Heifer, two Men ſtand;
Jove ſtrokes the wet Cow with his ſacred hand;

Who, unto ſeven-mouth'd *Nilus* croſsing over,
Did caſt her Horns, and Woman's ſhape recover.
In Silver *Nilus* Flood, the Cow in Braſs,
And *Jupiter* in Gold engraven was;
Mercury figur'd on the furtheſt round,
And next him lies diſtended on the ground
Argos, endu'd with many watchful Eyes,
Out of whoſe Purple Blood a Bird doth riſe,
Proud of his various Flowry Plumes, his Tail
He ſpreadeth like a ſwift Ship under Sail,
And comprehends the Border with his Wings;
Such is the Basket fair *Europa* brings.
All at the Painted Field arive, where theſe
With ſev'ral Flow'rs their ſeveral Fancies pleaſe.
One ſweet *Narciſſus* plucks, another gets
Wilde Savory, Hyacinths, and Violets,
Many ſaln Spring-born Flow'rs the ground doth ſhare,
Some ſtrive which yellow *Crocus* fragrant Hair
Should faſter pluck; i'th' midſt the Queen doth ſtand
Gathering the Roſes Beauty with her hand;
The Graces ſo by *Venus* are out-ſhind.
Nor muſt ſhe long with Flowers divert her mind,
Nor long preſerve unſtain'd her Virgin Zone,
For *Jove*, upon the Meadow looking down,
By *Venus* ſubtle Darts was ſtruck in love,
Venus hath power to captivate great *Jove*.
Who of frow'rd *Juno*'s jealouſie afraid,
And that he might deceive the tender Maid,
In a *Bull*'s Shape his Deity doth vail,
Not ſuch as are in Stables bred, or trail
The crooked Plough, the furrow'd Earth to wound,
Or run amongſt the Heards in Paſture Ground,

Or

Or are to draw the laden Waggon us'd,
Yellow o're all his body is diffus'd,
Save a white Circle ſhines amidſt his Brow,
His brighter Eyes with amorous Sparkles glow.
His Horns with equal length riſe from his Head,
Like the Moon's Orb, to half a Circle ſpread.
Into the Mead he comes, nor (ſeen) doth fright;
The Virgins to approach him all delight,
And ſtroke the lovely Bull, whoſe divine ſmell
Doth far the Meads perfumed Breath excel:
Before unblam'd *Europa*'s Feet he ſtood,
Licking her Neck, and the Maid kindly woo'd:
She ſtroak'd, and kiſs'd him; and the Foam, that lay
Upon his Lip, wip'd with her hand away:
He ſoftly bellow'd, ſuch an humming ſound
Forth breathing, as *Mygdonian* Pipes reſound.
Down at her Feet he kneels, viewing the Maid
With writhed Neck, and his broad Back diſplai'd,
When ſhe to th'fair-haird Virgins thus doth ſay;
Come hither dear Companions, let us play,
Securely with this Bull, and without fear;
Who, like a Ship, all on his Back will bear.
He tame appears to ſight, and gently kind,
Diff'ring from others, a diſcurſive mind
Bearing like Men, and onely Voice doth lack.
This ſaid, ſhe ſmiling gets upon his Back;
Which the reſt off'ring, the Bull leaps away,
And to the Sea bears his deſired Prey;
She cals with ſtretch'd-out hands, ſhe turns to view
Her Friends, alaſs unable to purſue;
Down leaps he, *Dolphin*-like glides through the Seas:
Up from the Deep riſe the *Nereides*,

Mounted on Whales to meet her on the way:
Whilſt hollow-ſounding *Neptune* doth allay
The Waves, and is himſelf his Brothers guide
In this Sea-Voyage; *Tritons*, on each ſide,
(The Deep's inhabitants) about him throng,
And ſound with their long ſhels a nuptial ſong;
She by transformed *Jupiter* thus born,
With one hand holding faſt the Bull's large Horn
Her purple garment with the other ſaves
Unwet by the ſwoln Ocean's froathy waves:
Her mantle (flowing o're her ſhoulders, ſwell'd
Like a full ſail, and the young maid upheld.
Now born away far from her native coaſt,
Her ſight the wave-waſht ſhore and mountains loſt.
She ſees the Heav'ns above, the Seas beneathe,
And, looking round about, theſe Cries doth breathe.
O whither ſacred Bull? who art thou, ſay?
That through undreaded floods canſt break thy way:
The Seas are pervious to ſwift Ships alone,
But not to Bulls is their fear'd voyage known;
What food is here? or if ſome God thou be
Why doſt, what misbeſeems a Deity?
Upon the Land no Dolphins, no Bulls move
Upon the Sea; Thou Sea and Land doſt prove
Alike; whoſe feet like Oares aſsiſt thy haſt;
Perhaps thou'lt ſoar through the bright Air at laſt
On high, and like the nimble Birds become.
Me moſt unhappy, who have left my home,
A Bull to follow, voyages unknown
To undertake, and wander all alone.
But *Neptune* thou, that rul'ſt the foaming Main
Be pleas'd to help me; ſure I ſhall obtain

A sight of this great God, who is my guide,
Nor else could I these fluid paths have tride.
The largely horned Bull thus answer'd; Maid
Be bold, nor of the swelling waves afraid,
For I am *Jove* who now a Bull appear,
And whatsoever shape I please can wear;
In this to measure the wide Sea constrain'd
For love of thee, thou shalt be entertain'd
By *Creet* my Nurse; our Nuptials shall be there
Perform'd, and thou of me great Sons shalt bear,
To whose imperious Scepters all shall bow.
What he had said, event made good; *Creet* now
Appears in view; *Jove* his own form doth take,
And loos'd her Zone; the Hours their Bed did make,
She late a Virgin, Spouse to *Jove* became,
Brought him forth Sons, and gain'd a Mothers name.

Mr. *STANLEY.*

"ASIA, *On her Head a Glory, her Stole of Silk, with several Forms*
"*of Wild Beasts wrought on it.*

Among the Poets, we frequently find *Asia* called *Aurora*, from the rising of the Sun there: as in CLAUDIAN,

Jam Princeps molitur iter, gentésque remotas
Colligit Auroræ, *tumidus quascunque pererrat*
Euphrates, *quos lustrat* Halys, *quos ditat* Orontes, *&c.*

The Prince his Progress now designing calls
Remotest Eastern Nations, they whose Walls
Euphrates, *Halys*, and *Oront* improves,
The *Arabs* leave their Incense-bearing Groves, *&c.*

——— *Totam pater undique secum*
Moverat Auroram: *mistis hic* Colchus Iberis,

Hic mitrâ velatus Arabs, *hic crine decoro*
Armenius.———

———— the Eastern World he rais'd:
There with *Iberians Colchians* mix'd, and there
Wilde *Arabs*, and fair-hair'd *Armenians* were.

And speaking of *Asia*, going to sollicite *Stilico* for Assistance,

Tendit ad Italiam *supplex* Aurora *potentem*.

To *Italy Aurora* supplyant bends.

From whence they represented her like the Rising Sun. *Claudian* implicitely delivers her ordinary Dress, though in regard of her calamity, at that time, in mourning,

Non radiis redimita comàm, nec flammea vultum,
Nec croceum vestita diem; stat livida luctu.

No Raies, nor Glory dress'd her Brows, nor clad
In Purple day, but pale she look'd, and sad.

Her **Mantle of Silk speaks her ancient Propriety in it: which came** so late into *Europe*, that we finde no name for it in *Homer*, among his so frequent Descriptions of the Vestments both of Gods, and Men. Nay, not in the Poets of the Old, or Middle Comedy, some hundreds of Years after *Homer*. Whence we conjecture, it was first brought into *Europe* after the Conquest of *Alexander* the Great. After it was brought over, the *Europæans* seem to have had no certain knowledge how it was made. For, by what we can finde, they thought it to have grown naturally on the Trunk, or Leaves of some Trees in *Asia*. So *Virgil*,

Quid nemorà Æthiopum *molli canentia lanâ,*
Velleràque ut foliis depectant tenuia Seres?

Of Trees in *Æthiopia* white with Wool;
How from the Leaves the *Seres* Fleeces cull?

Pliny,

PLINY, *The* Seres *are the firſt, who are known to have a Woolly ſubſtance to grow on their Trees, which they comb off after they have ſprinkled it with Water.* And *Julius Pollux* * ſpeaks it as a report of ſome, that the *Seres* gathered their Silk from certain Worms, like unto the *Bombyces* of the Iſland *Coos.* Whence it appears, that in the time of *Commodus* the Emperour, in whoſe time *Pollux* wrote, it was generally believed to have been otherwiſe: and after that too, for *Claudian*, who flouriſh'd under the Emperour *Honorius*, agrees with *Pliny*;

* *Onomaſtic.*

——————— *& pollice docto*
Jam parat auratas trabeas, currúsque micantes
Stamine, quod molli tondent de ſtipite Seres,
Frondea lanigeræ carpentes vellera Sylvæ.

——————— ſhe rarely taught,
Rich Robes prepar'd, and Golden Chariots wrought,
With Thred, which from the Bark the *Seres* cull,
Shearing from ſpreading Boughs the Fleecy Wooll.

Servius indeed, who lived in the time of *Theodoſius*, as appears by his being cotemporary with † *Macrobius*, had a right opinion of it, as appears from theſe words of his in the fore-cited place of *Virgil*,

† *Macrob. Saturnal.*

Amongſt the Indians, *and* Seres, *are certain Worms upon the Trees, which are called* Bombyces; *which, like Spiders, ſpin a very fine Thred, from whence is made Silk.*

In the time of *Juſtinian* * the whole Myſtery was diſclos'd by ſome *Monks*, who brought from the *Indies* ſome of the Eggs of the Worms: Since which time that Manufacture ha's been conſtantly uſed in *Europe*.

* *Zonaras.*

That ſhe ha's ſeveral Shapes, or Forms of ſtrange Beaſts wrought on her Veſt, is agreeable to the ancient Cuſtoms of that Countrey, *Ariſtophanes* †,

† *Ranis.*

Οὐχ ἱππαλεκτρυόνας, οὔτε τραγελάφους, ἅπερ σύ,
Ἂν τοῖσι παραπετάσμασι τοῖς Μηδικοῖς γράφουσι·

Myne not like your Prodigious Monſters be,
Such as are wrought in Median *Tapeſtry.*

PETRONIUS

PETRONIUS ARBITER,

Tuo palato clauſus pavo paſcitur,
Plumato amictus aulæo Babylonico.

A Peacock ſhall be cram'd for thee,
Adorn'd like *Median* Tapeſtry.

SIDONIUS,

Peregrina det ſupellex
Cteſiphontis *ac* Niphatis
Fuga texta belluásque
Rapidas vacante panno
Acuit quibus furorem
Bene ficta plaga cocco
Jaculoque ceu forante
Cruor incruentus exit:
Ubi torvus, & per artem
Reſupina flexus ora,
It equo reditque telo
Fugiens fugánsque Parthus.

From *Cteſiphont* ſtraight get enough,
And *Niphates* fair Houſhold ſtuff,
Wrought with Hills, and Wilde Beaſts, which
The empty Proſpect may enrich;
Who by well-feignd Wounds enrag'd,
Seem more deſperately engag'd,
From *Javelins* fixed in their ſides,
Blood in Bloodleſs Rivers glides;
Where the *Parthian* with ſuch Art,
O're his Shoulder throws his Dart:
His Horſe now charging, then retreats,
And flying, ſo his Foe defeats.

"AFRICA, *a Woman, in her Hand a Pomegranate; on her Head a* "*Crown of Ivory, and Ears of Wheat; at her Feet two Ships laden* "*with Corn.*

Thus we finde the Statue of *Africk* at *Florence* leaning upon its left Hand, in which there is a Pomegranate; in her right Hand an *Umbrella*, to defend her from the heat of the Sun; for her Pillow, two great Waters, signifying the *Mediterranean*, and *Atlantick* Seas. So at *Mycenæ*, the Statue of *Juno* (Protectrice of *Carthage*, the Metropolis of *Africk*) made by *Polyclet*, holds in one Hand a Scepter; in the other, a Pomegranate. Therefore, when the Queen sacrificed to *Juno*, she wore a Rod of Pomegranate upon her Head, called by the Ancients *Inarculum*. FESTUS; *Inarculum virgulta erat ex malo Punico incurvata, quam Regina sacrificans in capite gestabat.*

She is crowned with Ears of Corn, to signifie the Fertility of the place. *Horace*,

Fulgentem imperio fertilis Africæ
Fallit sorte beatior.

Thou happier art, then he commands
Rich *Africk*'s fertile Strands.

Thus SIDONIUS introduces *Africa*, *Paneg. Majoriani.*

Jam malè fœcundas in vertice fregit aristas,
Et sic orsa loqui est.

Her Wheat-ear'd Wreath now early full she broke,
And thus then spoke.

And CLAUDIAN, *De Laud. Stilic. lib.* ii.

Tum spicis, & dente comas illustris eburno,
Et valido rubicunda die, sic Africa *fatur.*

With Iv'ry crown'd, and Wheat, red with the Sun,
And fainting Heats, thus *Africa* begun.

According to which Deſcription of his, we finde her repreſented in a Coyn of *Antoninus Pius*,

Seld Mar. clauſ. lib. 3.

De Bello Gildonico. The ſame Authour implicitely deſcribes her, in the ſame manner, in another place,

——— *mediis apparet in aſtris*
Africa, *reſciſſæ veſtes, & Spicea paſsim*
Serta jacent, lacero crinales vertice dentes,
Et fractum pendebat ebur. ———

Amidſt the Stars next *Africa* appears
Her Garments torn, her Wreath of Wheaten Ears
Scatter'd about, Teeth braided on her Crown,
And broken Ivory hung.———

Plin. Nat. Hiſt. viii. xi. The Ivory on her Head, alludes to the great number of Elephants, bred in that part of the World; eſpecially in that *part of* Africa *beyond the* Syrtick *Solitudes, and Deſarts*, Æthiopia, Trogloditica, *and* Mauritania. *Petronius*,

Quæritur in ſilvis Mauri fera; & ultimus Ammon
Afrorum excutitur, ne deſit bellua dente
Ad mortes pretioſa ſuas. ———

The *Libyan* Wilds we ſeek, and th'utmoſt South,
To finde a Monſter out, whoſe pretious Tooth
Proves its own bane.———

JUVENAL,

JUVENAL,

Dentibus ex illis quos mittit porta Syenes, *Sat.* ii.
Et Mauri *celeres.* ——————

From whiter Teeth, which the *Syene* ſends,
And the ſwift *Moors.*——————

Whence the *Romans*, in their Triumphs over *Africa*, uſually had Elephants led before them, to denote the place of their Victory: as *L. Metellus*, in whoſe Coyns we finde either an Elephant, or his Triumphal Chariot drawn by two of them, or a Head of one of them under his Chariot. *Plin. lib.* viii. *cap.* vii.

Pier Hierogl.

Pliny ſays, that the Chariot of *Pompey* was drawn by four Elephants in his *African* Triumph. And we finde that the Fifth Legion bore the Effigies of an Elephant on their Colours, becauſe they ſucceſsfully manag'd a Battel againſt them, in the War betwixt *Cæſar*, and *L. Scipio*. *Lib. Peod. cap.* vii.

The two Ships at her Feet, relate to the *Claſsis Frumentaria*, which came yearly to *Rome* from *Africk*: frequently mention'd in the *Roman* Writers; which was inſtituted by *Commodus* the Emperour. Of whom *Lampridius*; *Claſſem* Africanam *inſtituit quæ ſubſidio eſſet, ſi fortè* Alexandrina *frumenta ceſſaſſent.* He appointed an *African* Navy, which ſhould furniſh the City, in caſe the Corn from *Alexandria* ſhould fail. Of which *Claudian*,

Tot mihi pro meritis Libyam Nilum*que dedêre,* *De Bello Gildonico.*
Ut dominam plebem bellatoremque Senatum
Claſsibus æſtivis alerent, geminóque viciſsim
Littore diverſi complerent horrea venti.

Stabat certa ſalus : Memphis *ſi fortè negaſſet,*
Penſabam Pharium Getulis *meſsibus annum.*
Frugiferas certare rates, latéque videbam
Punica Niliacis *concurrere carboſa velis.*

They gave me *Libya*, and the *Ægyptian* Shore
For my deſerts, that they might with their Store
The People, and the Warlick Senate feed,
And with contrary Winds ſupply their need.
Famine farewel : if *Memphis* ſhould deny,
Getulian Harveſts will our Wants ſupply.
Freighted with Corn, I ſaw the *Punick* Fleet,
And Ships from *Nilus* in our Harbours meet.

And,

Laude Sereniſſ. Reginæ.

——Phariæ *ſegetes* & Punica *meſsis*
Caſtrorum devota cibo : dat Gallia *robur*
Militis, &c. ——————

—— Ægyptian *Crops, and* Punick *Grain*
Our Camps with Bread, Gaul *doth with Men maintain.*

De Providentia Dei, Lib. vi.

Wherefore *Salvian*, after he had mention'd the Deſtruction of *Sardinia*, and *Sicily*, the Vital Veins, he calls *Africa* the Soul it ſelf of the Common-Wealth of *Rome*. *Prudentius*,

In Symmachum.

Reſpice num Libyci *deſiſtat raris arator*
Frumentis onerare rates, & ad Oſtia Tibris
Mittere triticeos in paſtum plebis acervos.

See if the *Libyan* Swain neglects to load
Our Ships with Corn, and to the *Oſtian* Road
Sends Wheaten Mountains for the Peoples Food.

"AMERICA *Crown'd with Feathers of divers Colours, on her Stole a*
"*Golden River, in one Hand a Silver Mountain.*

So

So *Pompey*, in his Triumph over *Methridates*, among the rest of his Silver and Golden Representations carried *Montem aureum, quadratum, cum cervis & leonibus, & pomis omnis generis, circumdatâ vite aureâ, A square Golden Mountain, encompassed with a Vine of Gold, with Harts and Lions upon it, and all manner of Fruit.* The Mountain in her Hand is *Potosis* in *Peru*, whose Treasure ha's been accounted inexhaustible. *Josephus Acosta* relates, that in that Mountain there was found a Vein of Silver, about the height of a Spear above the Superficies of the Earth, three hundred Foot long, and thirteen broad. The same Authour witnesses, that the King of *Spain* receives yearly from thence a Million of Ducats; and that onely from the fifth part of the Silver. We have read of indeed of Silver Mountains in *Europe*; as that mention'd by *Strabo* in *Spain*; *Not far from* Costaon *is a Mountain, whence flows the River* Bætis, *call'd the* Silver Mountain, *in relation to the Silver Mines there.* And of a Golden Mountain in *Asia*, mention'd by *Menander*; Ἵνα ὁ Χαγάνος αὐτὸς ἦν, ἐν ὄρει τινὶ λεγομένῳ Ἐκτάγ (presently after Ἔκτιλ) ὡς ἂν εἴποι, χρυσοῦμο ὄρος Ἕλλιν ἀϊπρ, *Where King* Chaganus *himself was, on a Mountain call'd* Ectag, *that is, the* Golden Mountain. And *Appian* before him; *Many Fountains bring down small Shavings of Gold from the Mountain* Caucasus; *the Inhabitants sinking Fleeces of Woollvery deep, take up what Shavings stick to them*: But these are all so considerable, in respect of the inestimable Treasure of this Mountain, that *America* may reasonably from hence, as all other Countries from what is most valuable, and appropriate to them, have its distinguishing Character.

Pliny, Nat. Hist. Lib. XXXVII. *cap.* XI.

Nat. Hist. Ind. lib. IV. *cap.* VI.

The River on her Stole is the Golden River *Peru*. So *Claudian* represents *Brittain* with the Flux and Deflux of the Sea on her Vest;

Inde Caledonio velata Britannia *monstro,*
Ferro picta genas, cujus vestigia verrit
Cærulus, Oceanique æstum mentitus amictus,

Britannia then veil'd in a Boars rough Hide,
Walk'd on the Sea, her Cheeks with Iron dy'd,
Cloath'd with the changings of the Oceans Tide.

And SPAIN, with the Golden River *Tagus* on her Stole:

——*glaucis tum prima* Minervæ
Nexa comam foliis, fulvâque intexta micantem
Veste Tagum, *tales profert* Hispania *voces.*

Then

Then *Spain* with Olive-Branches crown'd, her Veſt
With Golden *Tagus* wrought, her ſelf expreſt
In words like theſe. ————

Max. clauſ. Lib. ii. Which Leaves of *Minerva*, Mr. *Selden* miſtook for a Palm. *Claudian*, in ſeveral places, deſcribes the Olive in the ſame manner; as in his Epiſtle to *Hadrian*,

Hoc pro ſupplicibus ramis, pro fronde Minervæ,
Hoc carmen pro thure damus. ————

This for *Minerva*'s ſupplicating Bough,
This Verſe for Incenſe we beſtow.

And in another place,

In Europtium, Lib. ii. ———— *pro frende* Minervæ
Has tibi protendo lacrymas.——

————— for *Pallas* Boughs,
Theſe Tears we thee preſent,

LUCAN,

De Bell. Civ. lib. iii. ———— *tamen ante furorem*
Indomitum, duramque viri deflectere mentem
Pacifico Sermone parant, hoſtemque propinquum
Orant Cecropiæ *prælatâ fronde* Minervæ.

———— they to aſſwage
His cruel Breaſt, accuſtomed to rage,
Minerva's Branches ſtretching forth, beſeech
The Neighb'ring Foe with a prepared Speech.

In which places 'tis evident, the Olive is ſignified, becauſe carried in the Hands of Suppliants. *Statius*,

——*ramúmque precantis Olivæ.*
A ſupplicating Olive Branch.

Vittatæ

Vittatæ laurus, & supplicis arbor Olivæ.

With Bays and supplicating Olives crown'd.

Whence *Virgil* makes *Æneas* send a hundred to King *Latinus*, all crown'd with Olive Branches, call'd there *Palladis rami*.

——— *ramis velatos* Palladis *omnes,*
Donaque ferre viro, pacemque exposcere Teucris.

And for the *Trojans* Terms of Peace propound,
With Royal Presents, all with Olive crown'd.

And *Statius* makes *Tydeus*, going in the name of *Polynices*, to demand the Kingdom of *Thebes*, carry a Branch of Olive in his Hand, as a token of Peace; and, his Demand being denied, to throw away the same, to signifie, and declare a War. So LIVY, *Not far off was a Ship of the* Carthaginians, *covered with Mitres, and Branches of Olive; in which were ten Ambassadours, chief Princes of the City, sent to request Peace.*

CLAUDIAN gives the same Epithet too, to the Olive-leaves, in his Epistle to SERENA,

——— *glaucâ pinguis Oliva comâ.*

The unctuous Olive with a Silver Sprig.

And VALERIUS FLACCUS,

Argonaut. Lib. iii. ——*glaucásque comis prætexere frondes Imperat.*

Commands to braid their Hair with verdant Boughs.

The reason why *Claudian* so describes it, is, because that Tree was sacred to *Minerva:* which we finde attested by *Pliny*; *The Esculus* (a Species of glandiferous Trees) *is sacred to* Jupiter, *the Laurel to* Apollo, *the Olive to* Minerva, *the Myrtle to* Venus, *the Poplar to* Hercules; and is known from the Fable of the Contention of *Minerva*, and *Neptune*, concerning the Possession of *Athens*. And *Epopeus*, after a Victory, having erected and consecrated to her a Temple, and pray'd, that she would show some token of her acceptance of it, there presently sprung forth a Branch of Olive before it.

Nat. Hist. lib. xii. *c.* i.

Pausan. lib. ii.

This

This Errour of Mr. *Selden*'s produc'd another in his following words, when he gather'd from thence, that the River *Tagus*, and Palm-Trees were proper to *Spain*. Hiſpaniæ *Palmæ*, & Tagus *fluvius propria*. Indeed the Palm-Tree was the Symbol of *Judæa*, as we ſee in the Coyns of *Veſpaſian* and *Titus*,

from the abundance of them in that Countrey. STRABO; *Beſide the common Palm, it* (Judæa) *brings forth the* Carupta, *not much inferiour to the* Babylonian. *Lucan*,

——*Et arbuſto Palmarum dives* Idume.

And *Idumea* rich with Palm.

Lib. iii. SILIUS ITALICUS,

Palmiferámque ſenex bello domitabit Idumen,

Palm-bearing *Idumæa* ſhall ſubdue.

But *Spain* was commended for the abundance, and excellency of its Olives. *Martial*,

Epigram. Lib. xii.

Bætis, *Oliviferâ crinem redimite coronâ,*
Aurea qui nitidis vellera tingis aquis.

Batis her Treſſes crown'd with Olive Stems,
Dyes Golden Fleeces with her glitt'ring Streams.

Lib. iii. Which Verſes, compared with theſe of *Silius Italicus*, evidently evince, that *Palladis rami* ſignifie the Olive.

———*genuit quos ubere ripâ*
Palladio Bethes *umbratus cornua ramo.*

— both

—— both of equal age
Born upon *Bethes* Banks, whose horned Brows
Were overshadowed with fat Olive Boughs.

And in another place, of *Spain*, Lib. I.

Nec Cereri *terra indocilis, nec inhospita* Baccho,
Nullâque Palladiâ *sese magis arbore tollit.*

A Land, where *Ceres*, and *Lyæus* too
Do dwell, and Olive-Trees in plenty grow.

Whence, in a Coyn of *Hadrian* the Emperour, we finde that Countrey signified by a Woman sitting, with her left hand leaning on the *Pyrenean* Mountains (Mr. *Selden* calls it a heap of Stones) in her right Hand holding a Branch of Olive; at her Feet a Coney: *Croyiac. Tab.* xxxix.

The Coney we finde too at the Feet of *Spain*, holding an Olive-Branch on her Shoulder, in a Coyn of the same Emperour. *Ibid.*

The Coney at her Feet signifies either the incredible number of those Animals formerly in *Spain* (for *Varro* mentions a Town there

Lib. viii. cap. xxix. undermin'd, and overthrown by them, as we finde in *Pliny*) or rather the abundance of Mines in that Countrey; the *Latine* word *Cuniculi*, from whence the alluſion muſt be taken, being æquivocal, and anſwering to both. From one of which ſignifications a part of *Spain* is call'd *Cuniculoſa Celtiberia* by *Catullus*,

Epigram. xxxv.

Tu præter omnes, une de capillatis,
Cuniculoſæ Celtiberiæ *fili.*

The Mines are mentioned by *Claudian*, ſpeaking of *Spain*,

Dives equis, frugum facilis, pretioſa metallis,
Principibus fœcunda piis. ———

With Steeds abounding, rich with Corn, and Ore,
And pious Princes ſtore.——

De Bello Pun. lib. i. And by Silius Italicus,

——— *hìc omne metallum:*
Electri gemino pallent de ſemine venæ,
Atque atros chalybis fœtus humus horrida nutrit.
Sed ſcelerum cauſas aperit Deus. Aſtur *avarus*
Viſceribus laceræ telluris mergitur imis,
Et redit infelix effoſſo concolor auro.

——— here Metals grow
Of matter mix'd: *Electrum's* pallid Veins
Produc'd, and darker Steel the Earth contains:
But God thoſe Springs of miſchief deeply hides;
Yet *Aſtur*, covetous, the Earth divides,
And, in her mangled Entrails drown'd again,
Returns with Gold, and bears the pretious Stain.

But

But to return. This River, ſays *Joſephus Acoſta*, gave the name to the whole Countrey of *Peru*. Of which *Levinus Apollonius* thus, under another name; where he deſcribes the Rivers of the Mountainous PERU, *The chiefeſt far is the River* Argyreus (PERU) *from its abundance of Silver, which it caſts up in glittering Sand, call'd in* Spaniſh, Plata: *it is equally liberal, and profuſe of its Treaſures unto all parts it paſſeth by, enriching its Inhabitants with an inexhauſtible abundance both of Gold, and Silver.*

Hiſt. Nat. Ind. lib. i. cap. xiii. *De* Peruviæ *regionis inventione.*

"*The uppermoſt great* Table *in the fore-ground repreſents King* "Charles *the Firſt, with the Prince, now* Charles *the Second, in His* "*Hand, viewing the* Sovereign *of the Sea, the Prince leaning on a Can-*"*non*; *the Inſcription,*

O NIMIUM DILECTE DEO, CUI MILITAT ÆQUOR,
ET CONJURATI VENIUNT AD CLASSICA VENTI.

For thee, O *Jove's* Delight, the Seas engage,
And muſtr'ed Winds, drawn up in Battel, rage.

"*Above, over the* Cornich, *between the two Celeſtial* Hemi-ſpheres, "*an* Atlas, *bearing a* Terreſtrial Globe, *and on it a Ship under Sail*; *the* "Word,

UNUS NON SUFFICIT.

Thus we finde *Atlas* painted in an ancient Temple of *Jupiter's*. PAUSANIAS, *Amongſt the reſt, is the Picture of* Atlas, *bearing up Heaven, and Earth*; *by whom ſtands* Hercules, *as ready to aſſiſt him*: mention'd by *Claudian*,

In *Eliacis.*

————*ſic*, Hercule *quondam*
Suſtentante polum, meliùs librata pependit
Machina, nec dubiis titubavit Signifer aſtris.
Perpetuâque ſenex ſubductus mole parumper
Obſtupuit proprii ſpectator ponderis Atlas.

——— so *Hercules* of old
Sustain'd the Pole, bore better on his Back
The poysed World, and fix'd the Zodiack:
Atlas a while, from his great Burthen free,
Admiring stood, the wond'rous Load to see.

Of whom thus HOMER,

Ἄγαντος θυγάτηρ ὀλοόφρονος, ὅστε θαλάσσης
Πάσης βένθεα οἶδεν· ἔχει δέ τε κίονας αὐτὸς
Μακρὰς, αἱ γαῖάν τε, καὶ οὐρανὸν ἀμφὶς ἔχουσιν.

Daughter of *Atlas*, who both Depth, and Sholes
Of th' Ocean plumbs, and holdeth two long Poles,
That mighty Heaven, and the Earth sustain.

In Προμ. Δεσμ. ÆSCHYLUS,

——— ὃς πρὸς ἑσπέρους τόπους
Ἕστηκε κίον οὐρανοῦ τε καὶ χθονὸς
Ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

——— who near the Western Main
Bears on his Back that Pillar, doth sustain
Both Heaven, and Earth, not easie to support.

VIRGIL,

——— *ubi cœlifer* Atlas
Axem humero torquet stellis ardentibus aptum.

——— where great *Atlas* bears,
Laden with Golden Stars, the glittering Sphears.

He was thus described from his admirable knowledge in the motions of the Heavens, and the nature of things here below. PAUSANIAS *, *In which there is a place of ground call'd* Polosus, *where they say* Atlas *studied the Heavens, and the Earth.* DIODORUS SICULUS †, *They say, he* (Atlas) *was excellently skill'd in* Astrology, *and was the first, that published the* Spherical

* *In Boetius.*

† Lib. iii.

rical *Figure of the Heavens: from whence he was ſaid to bear the Heavens on his Shoulders; the Fable ſignifying the Invention, and Deſcription of the Sphere.* Which ſeems not be underſtood of a ſolid Sphere, but a Sphere deſcribed on a Plane: the other Invention, by moſt of the Ancients, being attributed to *Archimedes*, who liv'd many Centuries of Years after him.

"*The great Painting on the* Weſt-*ſide repreſents the Duke of* YORK, "*habited* à l'antique, *like* Neptune, *ſtanding on a Shell drawn by* Sea-"Horſes, *before which a* Triton *ſounding, in one Hand a* Trident, *the* "Reins *in the other; his* Motto,

SPES ALTERA.

We generally finde *Neptune* among the Poets drawn by Sea-Horſes. STATIUS, *Theb.* Lib. ii.

Illic Ægeo Neptunus *gurgite feſſos*
In portum deducit equos, prior haurit habenas
Ungula, poſtremi ſolvuntur in æquora piſces.

Here *Neptune* entring left th'*Ægean* Flood,
Landing his Steeds, their formoſt Feet well ſhod:
The hindmoſt cut the Waves with Finny Tails.

VIRGIL, *Æneid.* v.

His ubi læta Deæ permulſit pectora dictis,
Jungit equos curru genitor, ſpumantiáque addit
Fræna feris, manibúsque omnes effundit habenas,
Cæruleo per ſumma levis volat æquora curru.

When thus her troubled Breaſt he had aſſwag'd,
He joyns his Chariot-Horſe, and curbs th'enrag'd
With Fomy Bits, then gives them lib'ral Rein,
With blew Wheels flying o're the Azure Main.

They were called *Hippocampæ.* NONIUS; Hippocampæ, *equi marini, à flexu caudarum, quæ piſcoſæ ſunt.* Hippocampæ *are* Sea-Horſes, ſo

so called from the flexion of their Tails, which are like Fishes. FESTUS; *Campas marinos equos* Græci *à flexione posteriorum partium appellant,* "The "*Greeks* call Sea-Horses *Campæ*, from the bending of their posteriour "parts: from κάμπτειν *to bend.*

In the Medaigles of *Caius Marius*, and *Quintus Creperius*, is represented *Neptune* riding upon these *Hippocampæ*, or Sea-Horses.

Choul. Goltz. in *Fastis* ad 646.

And the Form of a Sea-Horse we have in the Coyn of the Emperour *Gallienus*,

Choul.

As he holds the Reins of his Horses in one hand, so we finde him constantly with a Trident in the other. From whence he is call'd by the *Greeks*, † Τριαινοῦχος, Ἐυτριαίνης *, Τριαινοκράτωρ, by *Pindar* Ἀγλαοτρίαινα· by the *Latines*, *Tridentifer*, and *Tridentiger*. OVID †,

† *Proclus in Crat. Platonis.*
* *Epigr. Gr.*
† *Metam.* lib. viii.

——— *ô proxima terræ*
Regna vagæ, dixi, sortite Tridentifer undæ.

And,

Cúmque Tridentigero tumidi genitore profundi.

VIRGIL,

—— *Túque, O, cui prima frementem*
Fudit equum magno tellus percussa Tridenti,
Neptune.———

——and

——— and *Neptune*, thou, to whom
The Earth firſt *Trident* ſtruck brought forth a Steed.

HOMER, *Iliad.* μ'.

Αυτὸς δ' ἐνοσίγαιος ἔχων χείρεσσι τρίαιναν
Ηγεῖτ' · ἰκ δ' ἄρα πάντα θεμείλια κύμασι πέμπε
Φιλρᾶν, ἠδ λάαν.———————

Arm'd with his Trident, Neptune, *leading on*
Impetuous Waves, left neither Pile, nor Stone.

Callimachus, ſingularly, ſays, that his Trident was made by the *Telchines*, ſmiths in *Creet*. *Hymno in Delum.*

———— ὄρεα θείναν
Ἄοσι τετυγλώχιν, τὸ ὁι Τελχῖνες ἔτευξαν.

———— *Neptune* the Mountain ſtruck
With's *Trident*, which the *Telechines* made.

Plutarch tells, that the *Trœzenians* mark their Moneys with a Trident, as a Teſtimony of their Devotion to *Neptune*.

Amongſt the reſt of *Neptune*'s Attendants was *Triton* his Trumpeter. OVID, *Metam.*

Cæruleum Tritona *vocat, conchâque ſonanti*
Inſpirare jubet, fluctúsque, & flumina ſigno
Jam revocare dato.——

Triton he calls, commanding him to ſound
His hollow Shell, and call the Floods profound,
And Rivers back. ————

VIRGIL, ſpeaking of a Ship, *Æneid.*

—— *Immanis* Triton, *& cærula conchâ*
Exterrens freta. Cui laterum tenùs hiſpida nanti
Frons hominem præfert; in Priſtin deſinit alvus:
Spumea ſemifero ſub pectore murmurat unda.

This

This mighty *Triton* bore, frighting the Tides
With his ſhrill Trump. His Face, and hairy ſides
Above preſents a Man, a Whale the reſt:
And foamy Waves reſound beneath his Breaſt.

Dionyſiac. XXXVI. NONNUS,

Τρίτων δ' εὐρυγένειος ἐβόμβεεν ἠθάδι κόχλῳ
Ἀνδροφυὴς, ἀτέλεστος, ἀπ' ἰξύος ἔγχλοος ἰχθῦς.

Broad-bearded *Triton* ſounds his Trump at laſt,
Half humane Shape, a Fiſh beneath the Waſte.

Eidyll. MOSCHUS,

——— τοὶ δ' ἀμφί μιν ἠγερέθοντο
Τρίτωνες, πόντοιο βαθυῤῥόου ἐνναετῆρες,
Κόχλοισι ταναοῖς γάμιον μέλος ἠπύοντες.

—— *Tritons* on each ſide
(The Deep's Inhabitants) about him throng,
And ſound with their long Shels a Nuptial Song.

"*On the four* Niches *within the* Arch *were living Figures, with Eſcut-*
"*cheons, and Pendents, repreſenting* Arithmetick, Geometry, Aſtro-
"nomy, *and* Navigation.
"Arithmetick, *a Woman habited* à l'antique, *with her Fingers erect:*
"*upon her Veſtment Lines, with* Muſick *Notes on them: in her Eſcut-*
"*cheon a Book opened, with a Hand, pointing to the Figures,* I.V.X.L.C.D.M.
"&c. *Under,*

PAR ET IMPAR.

The holding out of her Fingers erect points out to us that ancient manner of Supputation, known of old to moſt Countries in the World, but now out of uſe, by the Fingers of both Hands. This Supputation was divided into three parts; Digits, Decades, and Compound Numbers. The Digits comprehend all Numbers under ten, the Decads comprehend all tens, as 10, 20, 30, 40, 50, 60, 70, 80, 90. the Compound what was made of the other two, as 19, 27, *&c.* The Digits firſt

were expreſs'd by the three laſt Fingers, beginning with the little one. The Decads by the Thumb, either ſingle, or in conjunction with the firſt Finger. Thus far reacheth the *Arithmetique* of the left Hand; ſo that, removing to the right, the firſt Number is an hundred: *Unius numerum, quo geſtu ſignificabantur in ſiniſtra, tranſlatum in dexteram centena conficere.* The Number of a Hundred, by the ſame geſture, is ſignified in the right Hand, that one in the left. And, *A numero nonageſimo, qui fuit in læva, per unius ſignificationem, transferri in dexteram, & ibi centena conſtitui.* From which kind of *Arithmetique* we muſt underſtand that *Greek* Epigram of *Nicarchus*,

Iraneus In *Valent.* lib. i. cap. xiii.

Ἡ πολιὴ κροτάφοισι Κοτυττὼ εἰς ἡ πολύμωθος
Γραῖα, νὶ ἦν Νέστωρ οὐκ ἔτι πρεσβύτας·
Ἡ φάος ἀθρήσασ' ἐλάφου πλέον, ἢ χερὶ λαιῇ
Γῆρας ἀριθμεῖσθαι δύστηνον ἀρξαμένη.
Ζώει, ἣ λύουσα, ἣ ἀρτίπος οἵατε Νύμφη,
Ὥστε με διστάζειν μή τι πέποιθ' ἀίδης.

Grey-hair'd *Cotyttaris*, that infernal Scold,
Whom *Neſtor* to compare with was not old;
Whoſe many Years the long-liv'd Harts ſurmount,
She on her left Hand twice begins to count.
Swift-footed as a *Nymph*, her ſight not fails,
Sure, I believe, the Devil ſomething ails.

And this of JUVENAL,

Rex Pylius, *magno ſi quidquam credis* Homero,
Exemplum vitæ fuit à Cornice ſecundæ.
Felix nimirum! qui tot per ſæcula vitam
Diſtulit, atque ſuos jam dextrâ computat annos.

Neſtor, if thou'lt great *Homer* credit give,
As long as did the long-liv'd Raven live;
Bleſs'd thou! who ſtood'ſt ſo many Luſtres rage,
Till on thy right Hand thou did'ſt count thy Age.

So that as the Units were counted on the three Fingers of the left, ſo the firſt Nine Hundred were counted on the ſame three Fingers of the right; and as the Decads were counted on the Thumb, and

Fore-Finger of the left, ſo were the Thouſands on the ſame of the right. Whence we may gueſs of the Figure of the Fingers, which *Pliny* * mentions in the Statue of *Janus*, dedicated by *Numa*, with his *Fingers ſo complicated, that the Note of* CCCLXV *Days, the ſignification of a Year, ſhould demonſtrate him the God of Time.*

* Lib. xxxiv. cap. vii.

Of this manner of Supputation muſt be underſtood that Saying of *Orontes*, who, upon ſome diſtaſt taken by King *Artaxerxes*, had fallen into diſgrace; "As the Fingers of Accountants now repreſent one, now "*Myriads*; ſo the Friends of Kings now are much in favour, now not at all. This manner of Supputation ſeems to have been ordinary among the *Romans*, uſed in their Pleadings before the Judge. QUINTILIAN †, *Si actor, non dico, ſi circa ſummas trepidat, ſed ſe digitorum incerto ſolùm, aut indecoro geſtu à computatione diſſentit, judicatur indoctus.* "If the Pleader "not onely trembles about the Sums, but if by a doubtful onely, and un-"comely geſture, he differs from the Computation, he is eſteemed un-"learned. *Apuleius* in his Apologetical Oration before ÆMILIANUS, *Si triginta annos pro decem dixiſſes, poſſes videri pro computationis geſtu errâſſe, quos circulare debueris, digitos aperuiſſe. If you had nam'd thirty Years for ten, you might ſeem to have miſtaken in the geſture of your Computation, to have circl'd thoſe Fingers, which you ſhould have opened.* And therefore it is very ſtrange, that, after ſo common an uſage of this manner of Computation, it ſhould be ſo far loſt, that none can agree what it was.

Plutarch.

† Lib. i. *Inſtit.*

The Authour of *Arithmetique*, according to *Æſchylus* ‡, was *Prometheus*:

‡ In Προμ. Δεσμ.

Καὶ μὴν ἀριθμὸν ἔξοχον σοφισμάτων
Ἐξεῦρον αὐτοῖς, γραμμάτων τε συνθέσεις.

The chief of Arts I Numbers found,
And firſt knew Letters to compound.

According to *Plato*, 'twas *Palamedes*: but *Pliny* * attributes the Invention of it to *Minerva*; *Eóque* Minervæ *Templo dicatam legem, quia numerus à* Minerva *inventus ſit.*

* Lib. ii

The ancient Muſick-Notes here mention'd, though for many hundred Years buried in obſcurity, have been brought to light again out of ſome *Greek* Authours of Muſick, lately publiſh'd by *Meibomius*. The Numbers are ſufficiently known, though not ſo well as thoſe we generally uſe, lately brought into *Europe* from the *Arabians*.

"Geometry

"Geometry, *a Woman in a pleasant* Green, *in her Shield a* Com-
"pass, *and a* Read; *the* Inscription,

DESCRIPSIT RADIO TOTUM QUÆ GENTIBUS
ORBEM.

Geometry is supposed by the Ancients to have had its original in *Ægypt*, where, after the yearly overflowings of the River *Nile*, they were forc'd continually to measure their ground out anew to distinguish Propriety. STRABO†, Καθάπερ ἡ τῆ Αἰγυπτίων ἔυρημα Γεωμετρίαν φασὶ, ἀπὸ τῆς χαρομετρίας, ἣν Νεῖλος ἀπεργάζεται, συγχέων τὰς ὅρους κατὰ τὰς ἀναβάσεις· And, Ἔδοσαν δὲ τῆ ἐπ' ἀκριβὲς ἡ κατὰ μέρος διαιρέσεως διὰ τὰς συνεχεῖς τῶν ὅρων συγχύσεις, ἃς ὁ Νεῖλος ἀπεργάζεται κατὰ τὰς αὐξήσεις, ἀφαιρῶν, ἢ προστιθεὶς, ἢ ἐναλλάττων τὰ σχήματα, ἢ τἆλλα σημεῖα ἀποκρύπτων, οἷς διακρίνεται τό τε ἀλλότριον, ἢ τὸ ἴδιον· ἀνάγκη δὲ ἀναμετρεῖσθαι πάλιν ἢ πάλιν. Ἐντεῦθεν δὲ ἡ τῆ Γεωμετρίαν συστῆσαι φασίν. For which end, because they made use of a Read, it was amongst them ever after for a Symbol of *Geometry*. So in a Silver Coyn of *C. Mamilius*, in one side there is a *Mercury* with a Cap, and *Caduceus*, on the other *Mamilius*, with a Read by him, with this Inscription, L I. M E T A N. that is, *Limitibus metandis*, where we finde hs Office of measuring Land implyed by a Read.

† *Geogr.* lib. xvi.

* Lib. xvii.

The Compass in her other Hand we have described by OVID,

Metam. lib. viii. *Fab.* iii.

——— *& ex uno duo ferrea brachia nodo*
Junxit, ut æquali spatio distantibus illis
Altera pars staret, pars altera duceret orbem.

He two-shank'd Compasses with Rivet bound,
The one to stand still, th' other turning round,
In equal distances.———

The Authour of it, *Talus*, being envyed by his Uncle *Dædalus* for this, and other Inventions, was thrown down headlong by him from the top of *Minerva*'s Tower: but in the middle of his fall, being favour'd by *Minerva*, the Patroness of Wit, was turn'd into a Bird; which we have in the following Verses:

Dædalus *invidit*: *sacrâque ex arce* Minervæ
Præcipitem misit, lapsum mentitus: at illum,

Quæ favet ingeniis, excepit Pallas, *avémque*
Reddidit, & medio velavit in aëre pennis.

——————*Dædalus* thus began,
Who from *Minerva*'s ſacred Turret flung
The envi'd headlong; and his falling fains:
Him *Pallas*, fautor of good Wits, ſuſtains.
Who ſtraight the Figure of a Fowl aſſumes;
Clad in the midſt of Ayr with freckled Plumes.

Mr. SANDYS.

"Aſtronomy, *a Woman in a looſe Veſtment*, Azure, *wrought with*
"*Stars of Gold, looking up to Heaven: in her Shield a Table, wherein are*
"*divers* Aſtronomical *Figures*; *the* Inſcription,

AURO CIRCUMSPICIT ORIONA.

ASTRONOMY holding a *Sphere* in her left Hand, in her right a *Radius*.

So ſhe is deſcribed by *Martianus Capella*. The Sphere, which he gives her, is that of *Archimedes*, as we ſee by the Epigram, in which he deſcribes it,

Ipſa etiam, lævâ, Sphærâ fulgebat honorâ;
Aſſimilis mundo, ſideribúsque fuit.
Nam globus, & circi, Zonæque, ac fulgida ſigna
Nexa recurrebant, arte locata pari.
Tellus, quæ rapidum conſiſtens ſuſcipit orbem,
Puncti inſtar medio hæſerat una loco.

In her left Hand ſhe a *Celeſtial* Sphear,
Like the great World, glitt'ring with Stars did bear:
On the vaſt Globe the circulating Signes
Connexed ran in equidiſtant Lines

To

To rapid Orbs; the Earth, the fixed Baſe,
Like a ſmall Point, juſt in the midſt took place.

"Navigation, *a Woman in Sea-green Habit; in her* Eſcutcheon *an*
"Anchor, *with a* Cable *about it; the* Inſcription,

TUTUM TE LITTORE SISTAM.

While the *Nobility* paſſed the *Triumphal Arch*, the three Sea-men entertained them with this Song from the Stage on the *North*-ſide of the *Arch*.

I.

From Neptune's *Wat'ry Kingdoms, where*
Storms, and Tempeſts riſe ſo often,
As would the World in pieces tear,
Should Providence their Rage not ſoften;
From that fluctuating Sphere,
Where ſtout Ships, and ſmaller Barks
Are toſs'd like Balls, or feather'd Corks,
When briny Waves to Mountains ſwell,
Which dimming oft Heav'n's glitt'ring Sparks,
Then deſcending low as Hell;
Through this Crowd,
In a Cloud,
By a ſtrange, and unknown Spell,
We, newly Landing,
Got thus Standing,
All Merry Boys, and Loyal,
Our Pockets full of Pay,
This Triumphal Day,
To make of our Skill a Tryal,
Of our little little Skill:
Let none then take it ill,
We muſt have no Denyal.

II.

II.

We, who have rais'd, and laid the Poles,
Plough'd frozen Seas, and ſcalding Billows;
Now ſtiff with Cold, then ſcorch'd on Coals,
Ships our Cradles, Decks our Pillows;
'Mongſt threatning Rocks, and treach'rous Shoals,
Through Gibraltar's *contracted Mouth,*
And Realms condemn'd to Heat, and Drowth,
Or Baltick *Waves bound up in Ice,*
Or Magellane *as Cold, though* South,
Our good Fortune, in a trice,
Through this Crowd,
In a Cloud,
Brings us where, in Paradiſe,
We, newly Landing,
Got this Standing,
All Merry Boys, and Loyal,
Our Pockets full of Pay,
This Triumphal Day,
To make of our Skill a Tryal,
Of our little little Skill:
Let none then take it ill,
We muſt have no Denyal.

III.

We, who ſo often bang'd the Turk,
Our Broad-ſides ſpeaking Thunder,
Made Belgium *ſtrike, and proud* Dunkirk,
Who liv'd by Prize, and Plunder,
And routed the Sebaſtian *Shirk;*
We paid their Poops, and painted Beaks,
Cleans'd before and aft their Decks,

Till

Till their Scuppers ran with Gore,
Whilſt in as faſt ſalt Water breaks;
But we are Friends of this no more:
Through this Crowd,
In a Cloud,
We have found a happy Shore,
And, newly Landing,
Got this Standing;
All Merry Boys, and Loyal,
Our Pockets full of Pay,
This Triumphal Day,
To make of our Skill a Tryal,
Of our little little Skill:
Let none then take it ill,
We muſt have no Denyal.

Beſides the three before-named, who ſang the precedent Song, there were in like manner habited, like Sea-men, ſix other Perſons, who made a Winde-Muſick.

The Muſick in the Stage conſiſted of three Drums, and ſix Trumpets.

On the *Eaſt*-ſide, Winde-Muſick, conſiſting of ſix Perſons.

On two Balconies, within the *Arch*, Winde-Muſick, conſiſting of twelve Perſons.

On the *Weſt*-Gallery were placed ſix Trumpets.

Theſe, and all the other Muſick, belonging to this Triumph, performed their Duty without Intermiſsion, till ſuch time, as His Majeſty fronted the *Figure*, which repreſented *Thames*, and then ceaſed; upon which, *Thames* made the enſuing *Speech*,

Ten Moons, Great Sir, their Silver Creſcents fill'd,
Since, mounted on a Billow, I beheld
You on the Bridg; but louder Joys there were,
That barr'd my Welcomes from Your Sacred Ear:

Now

Now I above my higheſt Bound have rear'd
My Head, to ſay what could not then be heard.
Hail, Mighty *Monarch!* whoſe Imperial Hand
Quiets the Ocean, and ſecures the Land;
This City, whom I ſerve with Neighb'ring Floods,
Exporting Yours, importing Foreign Goods,
With anxious Grief did long Your Abſence mourn;
Now with full Joy ſhe welcomes Your Return;
Your bleſt Return! by which ſhe is reſtor'd
To all the Wealth remoteſt Lands afford.
At Your Approach I haſten'd to the *Downs*,
To ſee Your moving Forts, Your Floating Towns,
Your *Sovereigns*, big with Thunder, plow the Main,
And ſwimming Armies in their Womb contain.
You are our *Neptune*, every Port, and Bay
Your Chambers: the whole Sea is Your High-way.
Though ſev'ral Nations boaſt their Strength on Land,
Yet You alone the Wat'ry World command.
Pardon, great Sir, fair *Cynthia* checks my ſtay;
But to Your Royal Palace, twice a day,
I will repair; there my proud Waves ſhall wait,
To bear our *Cæſar*, and His conqu'ring Fate.

We finde the Speech of the River *Tyber* on the like Solemnity, the Proceſsion of the Senate, *&c.* attending on the two Brothers *Probinus*, and *Olybrius*, newly elected Conſuls, in CLAUDIAN;

Eſt in Romuleo *procumbens Inſula* Tybri,
Quà medius geminas interfluit alveus urbes
Diſcretas ſubeunte freto, paritérque minantes
Ardua turrigeræ ſurgunt in culmina ripæ.
Hìc ſtetit, & ſubitum proſpexit ab aggere votum;
Unanimes fratres junctos, ſtipante Senatu,

Ire

Ire forum, ſtrictásque procul radiare ſecures,
Atque uno bijuges tolli de limine faſces.
Obſtupuit viſu, ſuſpenſáque gaudia vocem
Oppreſſam tenuêre diu, mox inchoat ore.
Reſpice, ſi tales jactas aluiſſe fluentis,
Eurota Spartane, *tuis. Quid protulit æquum*
Falſus olor, valido quamvis decernere cæſtu
Nôrint, & ratibus ſævas arcere procellas?
En nova Ledæis *ſoboles fulgentior aſtris!*
Ecce mei cives! quorum jam Signifer optat
Adventum, ſtellisque parat convexa futuris.
Jam per noctivagos dominetur Olybrius *axes*
Pro Polluce *rubens, pro* Caſtore *flamma* Probini.
Ipſi vela regent: ipſis donantibus auras,
Navita tranquillo moderabitur æquore pinum.
Nunc pateras libare Deis, nunc ſolvere malto
Nectare corda libet: niveos jam pandite cœtus
Naiades, *& totum violis prætexite fontem:*
Mella ferent ſylvæ: jam profluat ebrius amnis,
Mutatis in vina vadis: jam ſponte per agros
Sudent irriguæ ſpirantia balſama venæ.
Currat, qui ſociæ roget in convivia menſæ
Indigenas fluvios, Italis *quicunque ſuberrant*
Montibus, Alpinásque *bibunt de more pruinas:*
Vulturnúsque *rapax, &* Nar *vitiatus odoro*
Sulfure, tardatúsque ſuis erroribus Ufens:
Et Phaëthonteæ *perpeſſus damna ruinæ*
Eridanus, *flavæque terens querceta* Maricæ
Liris, *&* Oebaliæ *qui temperat arva,* Galeſus.
Semper honoratus noſtris celebrabitur undis
Iſte dies; ſemper dapibus recolêtur opimis.
Sic ait, & Nymphæ, *patris præcepta ſequutæ,*

Tecta parant peplis; oſtróque infecta coruſco,
Humida gemmiferis illuxit regia menſis.

An Iſle 'midſt *Tyber*, with her ſpreading ſides,
The City, and his Silver Waves divides :
Banks on each Hand, and Tow'r-crown'd Margents riſe,
Threatning with their approach the lofty Skies;
Here ſtanding on a Summit, he ſurvai'd
The loving Brothers, and the Cavalcade,
As on they march'd, bright Axes born before,
And double Rods brought from one ſingle Floor.
Amaz'd he ſtood, long e're his joy could make
Way for his ſtrugling Voice, at laſt he ſpake.
Spartan Eurota, ſee, if thou could'ſt e're
Such Brothers boaſt : compar'd to theſe, what were
The Swan's fair Race, though well they knew the Ceſt,
And how to ſteer a Fleet with Storms diſtreſt.
New Stars, behold! out-ſhine *Ledæan* Fires.
Behold my People, whom the Sky deſires:
For future Flames a place Heav'n ready makes.
Olybrius ſhall rule Night's duskie Ax
For *Pollux*, *Probine* ſhine for *Caſtor*'s Star,
They Sails ſhall ſwell, and gently move the Air,
That Sailors through calm Seas may ſteer the Pine.
Now pay Libations, now drink freely Wine.
You, *Naiades*, draw forth your beautious Ranks,
And ſtrew with Violets your Fountain Banks:
Inebriated Streams, now overflow
Your Banks, turn'd Wine; in Woods let Honey grow;
The Meads ſweat healing Balm; let one ſtrait all
The Neighb'ring Rivers to a Banquet call.

All thoſe, who waſh th' *Auſonian* Mountain's Feet,
And drink cold *Alpine* Snow; *Vulturnus* fleet;
Strong-ſented *Nar*; and *Ufens* Streams, that grow,
By wand'ring through their own *Mæanders*, ſlow;
Eridanus too, who makes ſuch pityous moan
For loſs of his lamented *Phaëthon*;
And *Liris* feaking off *Marica*'s Groves;
Galeſus, who *Oebalian* Fields improves.
This day our Waves ſhall always keep in State,
This we with annual Feaſts will celebrate.
This ſaid, the *Nymphs*, obeying, thither throng,
The Walls, and Roof, with ſtately Arras hung:
His Wat'ry Court with Royal Purple ſhone,
And Boards enchac'd with Pearl, and pretious Stone.

The River *Thames* having ended his *Speech*, the three Sea-men, who entertain'd the Nobility with the former Song, addreſſed the following to His Majeſty.

I.

King CHARLES, *King* CHARLES, *great* Neptune *of the Main!*
Thy Royal Navy rig,
And We'll not care a Fig
For France, *for* France, *the* Netherlands, *nor* Spain.
The Turk, *who looks ſo big,*
We'll whip him like a Gig
About the Mediterrane;
His Gallies all ſunk, or ta'ne.
We'll ſeize on their Goods, and their Monies,
Thoſe Algier *Sharks,*
That Plunder Ships, and Barks,
Algier, Sally, *and* Tunis,

We'll give them ſuch Toſts
To the Barbary *Coaſts,*
Shall drive them to Harbour, like Conies.
Tan tara ran tan tan
Tan tara ran tan tara,
Not all the World we fear-a;
The great Fiſh-Pond
Shall be thine-a
Both here, and beyond,
From Strand to Strand,
And underneath the Line-a.

II.

A Sail, a Sail, I to the Offin ſee,
She ſeems a luſty Ship;
Hoiſe all your Sails a-trip:
We'll weather, weather her, whate're ſhe be.
Your Helm then ſteady keep,
And thunder up the Deep,
A Man of War, no Merchant She;
We'll ſet her on her Crupper;
Give Fire, Bounce, Bounce,
Pickeering Villains trounce,
Till Blood run in Streams at the Scupper.
Such a Break-faſt them we ſhall,
Give with Powder, and Ball,
They ſhall need neither Dinner, nor Supper.
Tan tara ran tan tan
Tan tara ran tan tara,
Pickeering Rogues ne're ſpare-a;

With

With Bullets pink
Their Quarters;
Until they ſtink,
They ſink, they ſink,
Farewel the Devil's Martyrs.

III.

They yield, they yield; ſhall we the poor Rogues ſpare?
Their ill-gotten Goods,
Preſerv'd from the Floods,
That King CHARLES, *and we may ſhare?*
With Wine then chear our Bloods,
And, putting off our Hoods,
Drink to His MAJESTY *bare,*
The King of all Compaſsion:
On our Knees next fall
T' our Royal Admiral,
A Health for His Preſervation,
Dear JAMES *the* Duke *of* YORK,
Till our Heels grow light as Cork,
The ſecond Glory of our Nation.
Tantara ran tan tan
Tantara ran tan tara
To the Royal Pair-a,
Let every man
Full of Wine-a
Take off his Can,
Though wan, though wan,
To make his Red Noſe ſhine-a.

The

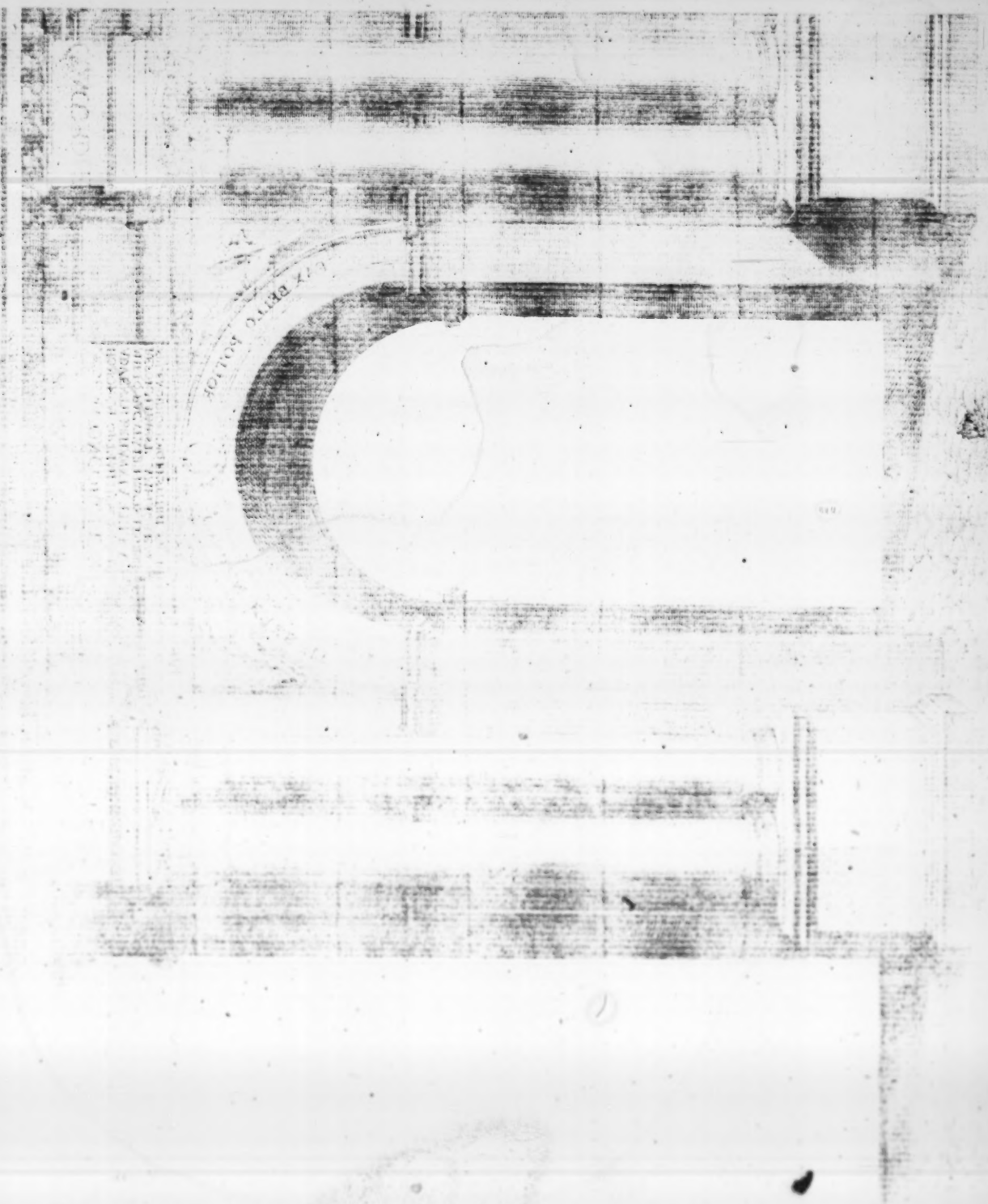
The Sea-men having ended their Song, the ſeveral ſorts of Muſick performed their Duty, whileſt His *Majeſty* paſſed on towards *Cheap-ſide*.

At the *Stocks* the Entertainment was a Body of Military Muſick, placed on a Balcony; conſiſting of ſix Trumpets, and three Drums: the Fountain there being after the *Thuſcan* Order, venting Wine, and Water.

In like manner, on the Top of the great *Conduit*, at the Entrance of *Cheap-ſide*, was another Fountain, out of which iſſued both Wine, and Water, as in a Repreſentation of *Temperance*; and on the ſeveral Towers of that Conduit were eight Figures, habited like *Nymphs*, with Eſcutcheons in one Hand, and Pendents, or Banners in the other: and between each of them Winde-Muſick; the number, eight.

On the Standard alſo in *Cheap-ſide* there was a Band of Waits placed, conſiſting of ſix Perſons,

THE



CONCORDIÆ
SACRUM,
ÆDEM CONCORDIÆ IN
HONOREM OPTIMI PRINCIPIS
ADVENTU BRITANNIA TERRA
MARIQ FACATA ET
REFORMATA EST AUPLIOREM
PAX DELLO POTIOR
TANDEM EMERSIT

THE THIRD ARCH.

THE third Triumphal *Arch* ſtands near *Wood*-ſtreet end, not far from the place where the *Croſs* ſometimes ſtood.

"*It repreſents an Artificial Building of two Stories, one* "*after the* Corinthian *way of Architecture, the other* "*after the* Compoſite, *repreſenting the* TEMPLE *of* CONCORD; "*with this* Inſcription *on a Shield,*

ÆDEM
CONCORDIÆ
IN HONOREM OPTIMI PRINCIPIS,
CUJUS ADVENTU
BRITANNIA TERRA MARIQ. PACATA,
ET PRISCIS LEGIBUS REFORMATA EST,
AMPLIOREM SPLENDIDIOREMQ.
RESTITUIT
S. P. Q. L.

CONCORD was reputed by the *Romans* in the number of their Goddeſſes, as we finde in JUVENAL,

Cui colitur Pax, atque Fides, Concordia, Virtus;

and had ſeveral Temples, upon various occaſions, vowed, and dedicated to her. There aroſe a dangerous Feud, which continued for ſome Years, between the Senate, and People of *Rome*: whereupon *Furius Camillus* *, turning himſelf to the Capitol, deſired of the Gods, that he might ſpeak, and act that, which might tend to the benefit of the Commonwealth, and reconciliation of the two diſſenting Parties;

* *Anno* U.C. CCCXXCVI.

Parties; and to that end vowed a Temple to CONCORD. Wherefore having called the Senate, after a long, and various Debate, upon certain Conditions, brought the Senate, and People to an Agreement. Which Temple, according to his Vow, by a Decree of the Senate, was erected, and dedicated to CONCORD. This is mention'd, though obscurely, *in tabulis Capitolinis*; but plainly, by OVID*:

* *Fastor.* Lib. i.

Nunc bene prospicies Latiam CONCORDIA *turbam,*
Nunc te sacratæ constituêre manus.
Furius, *antiquus populi superator* Etrusci,
Voverat, & voti solverat ille fidem.
Causſa, quòd à Patribus sumptis secesserat armis
Vulgus, & ipsa suas Roma *timebat opes.*

Now maist thou CONCORD, *Rome* with kindness see,
Now sacred Hands a Fane erect for thee.
Furius, who conquer'd the *Etrurian*, made
A solemn Vow, which solemnly he paid.
Because the People did their Princes beard,
Taking up Arms; and *Rome* her own Wealth fear'd.

† *Anno* U.C. DXXXV.

The like Vow was made by *L. Manlius* †, upon a Mutiny of the Army under his Command, and the Year after the Temple was erected, and dedicated by *M.* and *C. Atilius Regulus*, elected for that purpose. So in the Sedition of *Gracchus* *, who encamped on the *Aventine*, and refused the Conditions offered him by *L. Opimius* Consul, the Consul immediately vowed a Temple to CONCORD; and after his Victory over those seditious Conspirators, dedicated it *in Foro*. Which did highly incense the Communalty, who thought that CONCORD could not be founded on the Slaughter of their Fellow-Citizens: and some of them adventured to add this Inscription to the Title of the Temple,

* *Anno* U.C. DCXXXII.

VECORDIÆ. OPUS. ÆDEM. FACIT. CONCORDIÆ.

We

We finde mention of the like Temples in several Inscriptions, collected by *Gruter*; as in this,

D.N.CONSTANTINO.MAXIMO.PIO.FELICI.AC.
TRIUMPHATORI. SEMPER AUGUSTO. OB. AMPLI
CATAM.TOTO.ORBE.REM.PUBLICAM.FACTIS.CON
SILIISQ.

S. P. Q. R.

DEDICANTE. ANICIO.PAULINO.JUNIORE. C.V. COS
ORD. PRÆT. URBI.

S. P. Q. R.

ÆDEM. CONCORDIÆ. VETUSTATE. COL-
LAPSAM. IN MELIOREM. FACIEM. OPERE
ET. CULTU. SPLENDIDIORE. RESTITUE
RUNT.

And in another not unlike the former,

ÆDEM. CONCORDIÆ. VETUSTATE. COLLAPSAM
AMPLIOREM.OPERE.CULTUQ.SPLENDIDIOREM
RESTITUIT.

S. P. Q. R.

"*In the Spandrils of the* Arch *there are two Figures, in Female Habits,*
"*leaning: One representing* PEACE, *the other* TRUTH. *That of* Peace
"*hath her Shield charged with an* Helmet, *and Bees issuing forth, and*
"*going into it; the Word,*

PAX BELLO POTIOR.

"TRUTH, *on the other side, in a thin Habit, on her Shield* TIME,
"*bringing* Truth *out of a Cave; the Word,*

TANDEM EMERSIT.

" *Over the great Painting upon the* Arch *of the* Cupula *is repreſented*
" *a large* GERYON *with three Heads crowned; in his three right-Hands,*
" *a* Lance, *a* Sword, *and a* Scepter; *in his three left-Hands the three*
" *Eſcutcheons of* England, Scotland, *and* Ireland: *before him the King's*
" *Arms with three Imperial Crowns; beneath, in great Letters,*

CONCORDIA INSUPERABILIS.

GERYON, Son of *Chryſaor*, and *Calirrhoe*, according to *Heſiod*, was feigned by the *Poëts* to have three Heads, and as many Bodies, who was ſubdued by *Hercules*. Of whom VIRGIL*,

* *Ænid.* viii.

———nam maximus ultor
Tergemini nece Geryonis *ſpoliisque ſuperbus,*
Alcides *aderat, taurósque hàc victor agebat*
Ingentes, vallémque boves amnémque tenebant.

Here the Revenger great *Alcides* ſtood,
Proud with the triple *Geryon*'s Spoils, and Blood;
The Conqu'rour drave his Cattel to theſe Grounds,
Whoſe Head poſſeſs'd the Vale, and River's Bounds.

† Lib. xiii. And more largely SILIUS ITALICUS†,

Qualis Atlantiaco *memoratur littore quondam*
Monſtrum Geryones *immane tricorporis iræ:*
Cui tres in pugna dextræ varia arma gerebant;
Una ignes ſævos, aſt altera ponè ſagittas
Fundebat, validam torquebat tertia cornum,
Atque uno diverſa dabat tria vulnera niſu.

—— So (famous in a former Age)
That horrid Monſter of a Triple rage,
Geryon, fought on the *Atlantick* Shore:
Whoſe three Right-Hands three ſev'ral Weapons bore;
One cruel Flames, behind him th'other drew
His Bow, the third his truſty Jav'lin threw;
And dealt three ſev'ral ways, at once, a Wound.

The

The Origination of this Fable, and its Significations, are variously related. *Palæphatus* supposed him to have been feigned by the *Poets* to have three Heads, because he had his Birth in a City on the *Euxine* Sea, called Τρικαρηνία, that is, of *three Heads*. Others, that it related to the three Brothers, who unanimously govern'd *Spain*. And indeed, that *Spain*, by reason of its Tripartite Division, was signified by the *Hieroglyphick* of *Geryon*, is not onely the Opinion of some Authours, but appears from a Coyn of the Emperour *Hadrian*, the third time *Consul*, in which there is a three-headed Image leaning on a Spear; either to signifie his Peragration of *Spain*, or his Origination from thence. Others have referr'd this to the Vices of Speech, Body, and Soul, which *Hercules* overcame; which is confirm'd from the three Apples ordinarily held in one Hand of *Hercules*, still to be seen in a Statue of his in the *Farnesie*'s Palace at *Rome*, which, *Suidas* says, alluded to the same.

"*On the top of the* Cupula CONCORD, *a Woman in her* "*right-Hand holding her Mantle; in her left-Hand a* Caduceus; *un-* "*der her Feet a Serpent strugling, which she seems to tread down.*

That a Serpent was a *Hieroglyphick* of *Enmity*, and *War*, (for which cause it is presented trampled under the Feet of CONCORD) appears from many Writers, Histories, and Medaigles. ARTEMIDORUS *, *A Serpent signifies a Disease, and brings Enmity: according as that hurts any one in his Dream, so shall his Disease, and Enemy.* And ACHMET †, *Serpents generally, according to their proportion, signifie Enemies.* NICEPHORUS, Patriarch of *Constantinople*,

* *Oneirocrit.* lib. ii. cap. xiii.

† *Oneirocrit.* cap. cclxxiii.

Ὄφεις ἀναιρῶν, τοὺς Ἐναντίους νόει.

Killing a Serpent, think your Enemy you kill.

So DIODORUS says, that, according to the *Ægyptians*, *A Serpent is the Symbol of Hatred.* VIRGIL, describing *Alecto*, endeavouring to raise a War betwixt *Turnus* and *Æneas*, feigns her with two Snakes erect upon her Head;

——— *Flammea torquens*
Lumina, cunctantem, & quærentem dicere plura
Reppulit, & GEMINOS *erexit crinibus* ANGUES:
Verberáque insonuit, validóque hæc edidit ore.

Rowling her bloody Eyes, ſhe drives him back,
Labouring Requeſts, and once again to ſpeak:
Then with two Serpents from her Snaky Hair
She ſcourging him did thus her Rage declare.

ÆSCHYLUS, of a Dream of *Clytemneſtra*,

Τεκεῖν δράκοντ' ἔδοξεν, ὡς αὐτὴ λέγει.
Ἐν σπαργάνοισι παιδὸς ὁρμίσαι δίκην
Τινὸς βορᾶς χρῄζοντα νεογενὲς δάκος·
Αὐτὴ προσέσχε μαζὸν ἔν τ' ὀνείρατι.
Ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.

As ſhe reported, in her Dream ſhe thought,
Forth to the World that ſhe a Serpent brought,
Swath'd like a tender Infant wanting meat,
And, pitying, lays the Monſter to her Teat.
Milk iſſued forth commix'd with clotted gore.

From whence *Oreſtes* immediately conjectured ſhe was to die by his Hand.

Δεῖ τοί νιν, ὡς ἔθρεψεν ἔκπαγλον τέρας,
Θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ
Κτενῶ νιν, ὡς τοὔνειρον ἐννέπει τόδε.

So ſhe, who gave the Monſter life, and breath,
Should therefore ſuffer by a violent Death:
And I, like an enraged Serpent, ſhould
Kill her my ſelf, and her ſad Dream unfold.

Plut. in *Gracchis.* Which may further be illuſtrated from ſeveral events. TIBERIUS GRACCHUS, *in his Bed, was claſp'd about by two Serpents. Which Prodigie when the South-ſayers had conſidered, they counſelled, that he ſhould neither kill both, nor let both eſcape: and further ſaid, that, if he kill'd the Male, it would coſt his own life; if the Female, his Wife* Cornelia's. TIBERIUS, *bearing affection to his Wife, and withall thinking it more agreeable, that he, being the elder, ſhould die firſt, kill'd the Male, and let the Female eſcape: and not*

not long after died. The ſame evil conſequence we finde in the Hiſtory of C. HOSTILIUS MANCINUS †; *who, as ſoon as he had gone aboard a Ship, in order to his Voyage to* Numantia, *on a ſuddain heard a Voice cry,* Stay, MANCINUS. *Whereupon he return'd back, and, at* Genoa, *going aboard again, found a Serpent in the Ship, which eſcaped from him. He was overthrown, and delivered up to his Enemies.* And VALERIUS MAXIMUS * ſays, that in the diſſenſion of *M. Fulvius Flaccus* about making ſome Laws, *two black Serpents, ſliding into the Cell of* Minerva, *portended inteſtine Murders.* Thus we finde them generally to portend ſad Events, but particularly they were the *Hieroglyphick* of *War*, and *Devaſtation.* This appears from that known Story of *Homer*, where he tells us, that, while the *Grecians* were ſacrificing at *Aulis*, they ſaw a Dragon devour eight young Sparrows, with the Damm, and makes the Prophet *Calchas* † interpret it the duration of the War for nine years.

† Obſequens *De Prodigiis*, cap. lxxxiii.

* Lib. i. cap. lxxxvii.

† Iliad. C.

Ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο, καὶ αὐτὴν,
Ὀκτὼ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
Ὡς ἡμεῖς τοσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
Τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.

For, as this Serpent, which from th' Altar ſprung,
Devour'd the woful Mother, and her Young,
Which with her tender Iſſue make up nine:
So many Years the Deſtinies deſign
This War ſhall laſt, and we the Tenth deſtroy
The lofty Bulwarks of well-builded *Troy.*

Where the Dragon ſignified the War; the number of the Birds, the Continuation of it. So when *Hannibal*, in a Dream, ſaw a Serpent of vaſt magnitude throwing down Rocks, Woods, and Towns, and enquired of the Gods the meaning of it, they return'd this Anſwer †,

† *Silius Ital.* lib. iii.

BELLA *vides optata tibi; te maxima* BELLA,
Te ſtrages nemorum, te toto turbida cœlo
Tempeſtas, cædésque virûm, magnæque ruinæ
Idæi *generis, lachrymoſáque fata ſequuntur.*
Quantus per campos populatis montibus actas
Contorquet ſylvas ſquallenti tergore SERPENS,

Et

Et latè humectat terras ſpumante veneno :
Tantus, perdomitis decurrens Alpibus, *atro*
Involves BELLO Italiam : *tantóque fragore*
Eruta convulſis proſternes oppida muris.

——————Thou do'ſt ſee
The War ſo much deſir'd, and fought by Thee.
Thee greateſt Wars attend ; the dreadful Fall
Of Woods, and Foreſts, with high Storms, that all
The Face of Heav'n diſturb ; the Slaughter Thee,
And Death of Men ; the great Calamity
Of the *Idæan* Race, and ſaddeſt Fate
Do follow, and upon thee daily wait.
As great, and terrible, as that dire Snake,
Which now the Mountains with his Scaly Back
Depopulates, and drives the Foreſts through
The Fields before him, and doth Earth imbrue
With frothy Poiſon : Such thou, having paſt,
And overcome the *Alps*, with War ſhalt waſt
All *Italy* ; and, with a Noiſe as great,
The Cities, and their Walls, ſhalt ruinate.

Mr. Ross.

Which is evidently ſeen in ſome Medaigles of the *Roman* Emperours, as in this Reverſe of *Auguſtus*'s.

Goltz. Cæſ. Aug. pag. xli.

Where two Serpents, that is, the Hoſtility, and Diſſenſion of the *Roman* Empire, divided into two Factions, that of *Auguſtus*, and *Antony*, are ſeparated

parated by an intervening Victory; that of *Augustus* at *Actium*, and *Alexandria*. That upon these Victories this Coyn was stamp'd, may be collected from the Inscription on the other side, CÆSAR IMP. VII. that is *annus* U. C. DCCXXIV. in which * Year he triumph'd for the two Victories before-mention'd. The same is to be seen in a Reverse of *M. Antony's*.

*Dio, Lib. li.

Goltz. Jul. Cæs. pag. xlviii.

Where a Woman (supposed to be CONCORD, with the Face of *Octavia*, Sister to *Augustus*, and Wife to *M. Antony*,) in a long Stole, holding in her left Hand a pure Spear, in her right a Pontifical Vessel, parts two Serpents, signifying the Armies of *Augustus*, and *Antony*. Which Interpretation of this Coyn is very much confirm'd from History. For this Pacification, obtain'd by the Prudence of *Octavia*, happened *anno* U. C. DCCXVI. *Agrippa*, and *Gallus*, being *Consuls*. That this Coyn was stamp'd after the Year DCCXIV. (the time of the Peace between *Sext. Pompey*, *C. Cæs. Octavianus*, and *Antony*,) appears from the Inscription on the other side, M. ANTONIUS IMP. COS. DESIG. ITER. ET. TERT. for *Appian* * says, that, after that Peace, the *Consulships* were appointed for the next four Years. For the first, *Antony*, and *Libo* (which *Antony* had been *Consul* before with *Julius Cæsar*;) next, *Cæsar*, and *Pompey*; after them *Ahenobarbus*, and *Sosius*; last, *Cæsar*, and *Antony*: Τελοῦσι δὲ τότε μέλλοντας ὑπατεύσειν, *then to become the third time* Consuls.

Vide Pighii Annal. *ad eum annum.*

* *De Civil. Bel.* Lib. v.

"*On the* West-*side, the third great Figure, a Woman standing at the* "*Helm of a Ship; in her left Hand, a* Cornu-copiæ; *the Word,*

FORTUNÆ REDUCI.

FORTUNE was not more various, and unconstant in her Motions, then those, that painted her, in their Descriptions. The first was

was *Bupalus*, who put a Celeſtial Orb (which *Pierius* unhappily chang'd, by the miſtake of one Vowel, into a Foal) on her Head, and a *Cornu-copiæ* in her left Hand; as we finde her in a Reverſe of a Coyn of the Emperour *Gallienus*, with this Inſcription, ΕΦΕCIΩN TYXH. Afterwards, ſome feigned her either ſtanding upon a Stone, or the top of ſome Mountain expoſed to the Winds, or upon a Wheel: others, upon the Prow of a Ship, holding a Sail with both her Hands; which is frequent in *Greek* Medaigles. PAUSANIAS makes mention of a Temple of *Fortune*, in which there was her Statue, holding a young *Plutus*, the God of Riches, in her Hand: as we finde her in ARISTOPHANES*, to ſignifie, that ſhe was the Mother, and Nurſe of Wealth. Some attributed Wings to her, as EUSEBIUS mentions. HORACE†,

*In *Pluto.*

†Lib. iii. *Od.* 29.

——— ſi celeres quatit
Pennas, reſigno quæ dedit. ———————

If ſhe her nimble Pinions wave,
I ſtraight reſign whate're ſhe gave.

The *Scythians*, both Wings, and Hands, but no Feet. When APELLES was asked, why he made *Fortune* ſitting, he anſwered, *Becauſe ſhe never ſtood.* But we ſhall onely take notice of what is here before us. In the ſame manner we finde her deſcribed in a Stone, inſculp'd on both ſides, with this *Inſcription* on one,

NUM. DOM. AUG. SACRUM. FORTUNÆ CONSERVATRICI HORRE OR. GALBANORUM. M. LORINUS FORTUNATUS MAGISTER S. P. B. D.

with the Image of *Fortune*, holding in her left Hand a *Cornu-copiæ*, in her right the Helm of a Ship: and ſo we finde her too in a *Reverſe* of a Coyn of TRAJAN the *Emperour*, mention'd by OCCO. The like ſays LACTANTIUS*, *Effingebatur quidem* Fortuna *cum Cornu-copia, & Gubernaculo; tanquam opes tribuere putaretur, & humanarum rerum regimen obtinere*: Fortune *was made with a* Cornu-copiæ, *and the Helm of a Ship, as if ſhe were reputed the Diſpoſer of Wealth, and had the Government of Humane Affairs.* And PLUTARCH†, after various inſtances on each ſide, at length concludes, that the *Roman* Empire ought more to *Fortune*, then to *Valour*, or *Prudence*: and therefore ſays, that, having left the *Perſians*, and *Aſſyrians*, ſhe lightly flew over *Ma-*

* Lib. iii.

† *De fortuna* Romanorum.

Macedonia, and presently she shaked off ALEXANDER; then passing through *Ægypt*, and *Syria*, often tryed the *Carthaginians*: but when she had once passed the *Tyber*, and entered the Palace, she laid aside her Wings, put off her *Talaria*, and forsook her unfaithful, and ever-mutable Sphere, as if she intended to stay there for ever. Indeed the *Romans* did confess as much; who, having dedicated sundry *Temples* to *Fortune*, with all variety of Honour, in the most eminent places of the City, never erected one to *Virtue*, or *Valour*, till the time of *Marcellus*, that took *Syracuse*; or of *Scipio Numantinus*, about the † five hundred sixty and third year after the building of the City. To *Prudence* never dedicated to any. Among the rest of *Fortune*'s Titles none more frequent, then this of REDUX, to whom we read that DOMITIAN the *Emperour* built a *Temple*, mention'd by MARTIAL *,

† *Helvicus Chron.* pag. 75. d.

* Lib. vii.

Hìc ubi FORTUNÆ REDUCI *fulgentia latè*
Templa nitent.———

Here, where bright Fanes to RETURN'D FORTUNE shine.

Temples of the like nature are mention'd too by CLAUDIAN,

Aurea FORTUNÆ REDUCI *si Templa priores*
Ob reditum vovêre Ducum, non dignius unquam
Hæc Dea pro meritis amplas sibi poscere ædes, &c.

If they to FORTUNE REDUX vow'd of old,
Their Chiefs return'd with Conquest, Fanes of Gold;
The Goddess never more deserv'd then now,
That we should stately *Temples* her allow.

There are also many *Medaigles*, and those antient, of several *Emperours* with the same *Inscription*,

"*Above there are eight living Figures with Pennons, and Shields, repre-*
"*senting the four Cardinal* Virtues, *each with an Attendant.*

"PRUDENCE, *on her Shield* Bellerophon *on a* Pegasus, *running his*
"*Javelin into the Mouth of a* Chimera; the Word,

CONSILIO ET VIRTUTE.

Bellerophon was the Son of *Glaucus* King of *Corinth*, renown'd both for Prudence, Courage, Beauty, and Modesty. Of whom thus HOMER†,

† *Iliad.* vi.

Αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
Τῷ δὲ Θεοὶ κάλλος τε, καὶ ἠνορέην ἐρατεινὴ
Ὤπασαν.————

———— Glaucus Bellerophon,
In whom all Good concenter'd as in one:
And Heav'n this Prince a Pers'nage did afford,
Which all admir'd. ————

The *Poëts* feign many Stories of him. They say, he went to *Prætus*, King of the *Argivi*, by whom at first he was kindly entertain'd. But being afterwards falsly accused by *Antea*, the Wife of *Prætus*, for offering to tempt her Chastity, he sent him to *Iobates*, King of *Lycia*, with a Letter written purposely to have him kill'd. *Iobates*, to pleasure *Prætus*, sent *Bellerophon* against the *Chimæra*. But *Minerva*, the *Goddess* of *Prudence*, and *Valour*, protected his Innocence. Wherefore she bridled *Pegasus*, and delivered it to him. Upon whom being mounted, he slew the *Chimæra* with his Javelin. After which Victory he sent him against the *Solymi* (a Nation betwixt *Lycia*, and *Pamphylia*) and the *Amazons*. From whence he returned also Conquerour; *Iobates*, moved with his Prudence, and Valour, gave him to Wife his Daughter *Philonoë*, and afterwards dying, left him Successour in his Kingdom. Of which largely HOMER*,

* Ibid.

Πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
Πεφνέμεν· ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων·
Πρόσθε Λέων, ὄπιθεν δὲ Δράκων, μέσση δὲ Χίμαιρα,
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.

Καὶ

Καὶ τὴν μὲν κατέπεφνε, Θεῶν τεράεσσι πιθήσας.
Δεύτερον ἂν Σολύμοισι μαχέσσατο κυδαλίμοισι·
Καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
Τὸ τρίτον ἂν κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
Τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
Κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
Εἶσε λόχον· τοίδ' οὔτι πάλιν οἶκόν δὲ νέοντο.
Πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
Ἀλλ' ὅτε δὴ γίγνωσκε Θεοῦ γόνον ἠὺν ἐόντα,
Αὐτοῦ μιν κατέρυκε, δίδου δ' ὅγε θυγατέρα ἠοῦ·
Δῶκε δὲ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης.

First he commands him ſtern *Chimæra* kill:
This hideous Monſter, of no Mortal Race,
A Dragon's Tail had, and a Lion's Face,
Back'd like a ſhaggy Goat, ſtill belching Flame:
This by Divine Aſsiſtance he o're-came.
Next he againſt renowned *Solym* fought;
This Victory, he ſaid, was dearly bought.
He laſt againſt the *Amazons* prevail'd.
But, when he ſaw all open Forces fail'd,
He fell to cloſe contrivance, and did lay
An Ambuſcade to kill him in his way;
Not one return'd of all, that were employ'd,
All were by bold *Bellerophon* deſtroy'd:
But when he knew he was of Heav'nly Blood,
His onely Daughter he on him beſtow'd,
Inveſting ſtraight with half his Regal Power.

The *Chimæra* is in the ſame manner deſcribed alſo by HESIOD*,

* In *Theogonia*, verſ. 322.

Ἡ δὲ Χίμαιραν ἔτικτε, πνέουσαν ἀμαιμάκετον πῦρ,
Δεινήν τε, μεγάλην τε, ποδώκεά τε, κρατερήν τε.
Τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαρόποιο Λέοντος·
Ἡ δὲ Χιμαίρης· ἡ δ' ὄφιος κρατεροῖο Δράκοντος.

Πρόσθε Λέων, ὄπιθεν δὲ Δράκων, μέσση δὲ Χίμαιρα,
Δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
Τὴν μὲν Πήγασος ἔκτανε, καὶ ἐσθλὸς Βελλεροφόντης.

She bore Chimæra *belching dreadful Fire,*
Mighty, and ſtrong, extremely ſwift, and dire.
Three Heads the Monſter had; a Lion's firſt,
And next a Goat's, a Serpent's laſt, and worſt.
A Dragon's Tail ſhe had, and Lion's Face,
Back'd like a Goat, belching out Flames apace;
Whom Pegaſus *took, and ſtout* Bellerophon.

* *Æneid.* vii. VIRGIL* alſo makes a *Chimæra* on the Helmet of *Turnus*, vomiting forth Fire;

Cui, triplici crinita jubâ, galea alta Chimæram
Suſtinet, Ætnæos efflantem faucibus ignes.
Tam magis illa fremens, & triſtibus effera flammis,
Quàm magis effuſo crudeſcunt ſanguine pugnæ.

On's Creſt *Chimæra*, through a triple Tyre
Of buſhy Horſe-Mains, breath'd *Ætnæan* Fire.
Strangely it roars, and Flame more fiercely glows,
When in the Battel blood in Rivers flows.

From that part of the Hiſtory, wherein *Minerva* is ſaid to bridle *Pegaſus* for *Bellerophon*, there was built a Temple, and Statue of *Minerva* called Χαλινίτις *Frænatrix*; as PAUSANIAS† relates.

† In *Corinthiacis.*

That *Bellerophon* was the Son of *Glaucus*, King of *Corinth*, appears from a Medaigle of the *Corinthians* yet extant, on the Reverſe of which is *Bellerophon* mounted on *Pegaſus*, ſlaying the *Chimæra* with his Javelin: on the other ſide *VENUS*, with this Inſcription ΚΟΡΙΝΘΙΩΝ, becauſe at *Corinth VENUS* had a moſt ſplendid Temple. There is alſo a Coyn of *C. Cæſar's*, in which *Bellerophon* kills the *Chimæra*, with this Inſcription COL. JUL. COR. that is, *Corinth* the Colony of *Julius Cæſar*. Becauſe *C. J. Cæſar* reſtored the City of *Corinth*,

rinth, utterly deſtroyed before by *Mummius*, as we finde in Dio, and in PAUSANIAS in the beginning of his *Corinthiaca*.

What the Antients did denote by this Triple Form of *Chimæra*, is doubtful. NYMPHODORUS the *Syracuſan* ſays, that *Chimæra* was a Mountain of *Lycia*, which perpetually vomited forth Fire, on the top of which lived Lions, in the middle (where were ſpatious pleaſant Medows) Goats, at the bottom Dragons. Which Mountain when *Bellephoron* had rendred habitable, he was ſaid to have ſlain *Chimæra*. But *Antigonus Caryſtius* ſays, it ſignified onely the People of three ſeveral Nations conquered by *Bellerophon*.

"JUSTICE, *on her Shield a Woman holding a Sword in one Hand, a* "*Balance in the other; the Word,*

QUOD DEXTERA LIBRAT.

Though this Deſcription of JUSTICE, with a *Balance* in one Hand, hath been by late Writers accounted modern, yet it appears from *Occo* to have been antient, who thus found her repreſented in the Reverſe of a Coyn of *Trajan* the *Emperour*, with a *Caduceus* in the other Hand: if he miſtook her not for *Moneta Aug.* conſtantly ſo deſcribed; as may be ſeen in the Coyns of *Antoninus*, and other *Emperours*,

TEM-

" TEMPERANCE, *a Viol in her left Hand, a Bridle in her right;*
" *the Word,*

FERRE LUPATA DOCET.

" FORTITUDE, *a Lyon having the Arms of* England, *in an*
" *Escutcheon; the Word,*

CUSTOS FIDISSIMUS.

" *The internal Part of this Triumph, or Temple, is Round, the upper*
" *part Dark, onely enlightened by Artificial Lights; the lower part divided*
" *into ten Parts by Pilasters with Pedestals.*

" *Within the* Temple *are twelve living Figures, three placed above the*
" *Rest.*

" *The First the* Goddess *of the* Temple *in rich Habit, with a* Cadu-
" ceus *in her Hand, and a* Serpent *at her Feet. Behind* the Goddess, *a*
" *Man in a Purple Gown, like a Citizen of* London, *presenting the* KING
" *with an* Oaken *Garland. Over the* KING's *Head,*

PATER PATRIÆ.

" *Over the Citizen's,*

S. P. Q. L.

OB CIVES SERVATOS.

There were several sorts of *Crowns* in use among the *Romans*, according to the variety of the Deserts of those, who were rewarded with them; *Obsidionales, Murales, Castrenses, Navales, Rostratæ, Civicæ.*

The *Obsidionalis* was given to him, who had rais'd a Siege; which was made of the Grass, that grew in the place besieged: and this was accounted more † honourable then any of the rest. The first among the *Romans*, that was rewarded with this sort of Crown, was *Q. Cincinnatus*; after him *P. Decius*, and *L. Sicinius Dentatus, Calpurnius Flamma*, and others.

† *Plin.* Lib. xvi. cap. iv.

The *Mural* Crown was the reward of him that first scal'd the Walls, and entred the place assaulted; mention'd by SILIUS ITALICUS *,

* Lib. xii.

Fulvius *ùt finem spoliandis ædibus, ære*
Belligero revocante, dedit; sublimis ab alto

Suggestu

Suggeſtu (magnis autor non futilis auſis)
Lavino *generate, inquit, quem* Soſpita Juno
Dat nobis, Milo, Gradivi *cape victor honorem,*
Tempora Murali cinctus turrita coronâ.

But when, from Plunder of the Town, agen
The *Gen'ral,* by the Trumpet's ſound, his Men
Had call'd (a Noble Cheriſher of great
Attempts) to *Milo,* from his lofty Seat,
He thus began; *Lanuvian* Youth, whom we
From *Juno Soſpita* receive, from me
This Martial Honour for thy Victory
Accept, and 'bout thy Tower'd Temples try
This Mural Crown.————

Mr. Ross.

And in another place†,

† Lib. xv.

————phaleris hic pectora fulget,
Hic torque aurato circumdat bellica colla;
Ille nitet celſus Muralis honore coronæ.

————here ſhining ſtood
One with rich Trappings on his Breaſt, and there
Another on his Warlick Neck did wear
A Golden Chain: this with a Mural Crown
Was honour'd,————

The *Caſtrenſis* belong'd to him, that firſt entered the Tents of the Enemy: which, in the Infancy of the *Roman* Empire, was made of *Leaves.* With ſuch an one *Romulus* rewarded *Hoſtus Hoſtilius,* Grand-Father to *Tullus Hoſtilius,* King of *Rome*: afterwards of *Gold.* This, without queſtion, is the ſame with that, which otherwiſe is call'd *Vallaris.*

The *Corona Navalis,* or *Roſtrata,* (for they ſeem not to be different, however *Lipſius* diſtinguiſheth them) was the reward of him, that firſt boarded the Enemie's Ship, and took it: with this ſort of Crown

POMPEY

POMPEY *the Great* honoured *M. Varro*; and AUGUSTUS *Agrippa*. The Form of it is ſtill preſerv'd in the Coyns of *Agrippa*,

Goltz. Auguſt. xxix.

* *Æn.* viii. This is it, which VIRGIL * mentions,

Tempora Navali fulgent roſtrata coronâ,

His Brows, deck'd with a Naval Garland, ſhone.

But that, which gave us occaſion to mention theſe, is the *Corona Civica*, given to him, that in ſingle Combat had reſcued a Citizen, and ſlain the Enemy on the place: and this was made of *Oak*. LUCAN †,

† Lib. i.

——— *Emeritique gerens inſignia doni*
Servati civis referentem præmia quercum.

——— Crown'd with an Oaken Wreath,
Rewards for ſuch, a *Roman* ſav'd from Death.

* Lib. iii. *Stilich.* CLAUDIAN *,

Mos erat in veterum caſtris, ut tempora quercus
Velaret, validis fuſo qui viribus hoſte
Caſurum potuit morti ſubducere civem.

'Twas th' ancient Guiſe in Camps, an Oaken Bough
Should wreath his Temples, who had ſlain a Fo,
And off a Citizen in danger brought.

And

And in another place †,

† *De laude* Serenæ.

Hunc cingit Muralis *honos, hunc* Civica *quercus*
Nexuit, hunc domitis ambit Rostrata *carinis.*

This *Mural* Honour crowns, that *Civick* Boughs,
This wreaths his Head with conquer'd Gallies *Prows.*

These were ordinarily prefix'd the Entrance of the *Emperour's* Palaces, as being *populi Servatores.* OVID *,

* *Fast.* Lib. i.

Ante fores stabis, mediámque tuebere quercum,
Protegat & nostras quernacorona fores.

Thou shalt protect the middle Oak before
The Gates; let Oaken Garlands save our Dore.

In another place,

En domus hæc, dixi, Jovis *est; quod ut esse probarem,*
Augurium menti querna corona dabat.

Behold, said I, this is *Jove's* House; I know
By th'Oaken Wreath, that needs it must be so.

Which seems to be derived from JULIUS CÆSAR: of whose Statues thus APPIAN, speaking of the Honours decreed to him; *There were several Figures inscribed on his Effigies: on some a Crown of Oak, as dedicated to the Saviour of his Countrey.* And DIO of *Augustus; When he denied the Monarchy, and discoursed of dividing the Provinces, it was decreed, that Laurels should be set up before his Palace, and a Crown of Oak hung over them, to signifie, that he was constantly overthrowing his Enemies, and saving his Fellow-Citizens.* The memory of which Honour conferred on him is preserved in several of his Coyns: in one there is a Crown of Oak betwixt two Branches of Laurel.

In another the ſame Crown betwixt two *CAPRICORNS* (he was born under that Sign) with a Globe, and the Helm of a Ship.

In one this *Inſcription*, within the Crown of Oak, SALUS HUMANI GENERIS: to which PLINY *, without queſtion, alluded in thoſe words, *Dedit* AUGUSTUS *Roſtratam coronam* AGRIPPÆ, *ſed* CIVICAM *à genere humano recepit ipſe.*

* *Nat. Hiſt.* lib. xvi. cap. xii.

There are ſeveral reaſons propounded by PLUTARCH, and others after him, why this Crown ſhould be made of this material; but none ſo probable as this, becauſe the Oak was ſacred to JUPITER and JUNO *Conſervatoribus*, Σωτῆροι, and Πολιούχοις.

The Habit of VENUS 'tis ſomething difficult in particular to deliver; the antient *Artiſts* having been more willing to form her naked, as appears from the Statues of her ſtill remaining in *Rome*, and from this *Poëm* of *ANACREON* upon *VENUS* engraved on a Baſin,

Ἄρα τὶς τόρευσε πόλον;
Ἄρα τὶς μανεῖσα τέχνη, &c.

What bold Hand the Sea engraves,
Whilſt its undermined Waves

In

In a Diſhe's narrow round
Art's more pow'rful Rage doth bound?
See by ſome Promethean *mind*
Cytherea *there deſign'd,*
Mother of the Deities,
Expos'd naked to our Eyes
In all parts, ſave thoſe alone,
Modeſty will not have ſhown,
Which for Cov'ring onely have
The thin Mantle of a Wave:
On the Surface of the Main,
Which a ſmiling Calm lays plain,
She, like frothy Sedges, ſwims,
And diſplays her Snowy Limbs, &c.

Mr. STANLEY.

Yet, becauſe there is ſomething of it particular to her, we ſhall give ſome account of it from *CLAUDIAN*, who thus deſcribes her Dreſs, when ſhe was going to the Wedding of *HONORIUS* the *Emperour*:

———*natum gremio* Cytherea *removit:*
Et crines feſtina ligat, peplúmque fluentem
Allevat, & b'ando ſpirantem numine ceſton
Cingitur, impulſos pluviis quo mitigat amnes,
Quo mare, quo ventos, iratáque fulmina ſolvit.

Venus the Boy lays from her Breaſt;
Binds up her Hair, and tucks her flowing Veſt;
Girds on her *Ceſtus* breathing pow'rful love,
Which calms ſwoln Rivers by a Deluge drove,
The raging Seas, rough Winds, and thund'ring *Jove.*

†Iliad. ιδ'. What this *Ceſtos* is, may beſt be known from HOMER†, who is the firſt, that mention'd it:

Ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα,
Ποικίλον· ἔνθα δέ οἱ θελκτήρια πάντα πέτυκτο·
Ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀαριστὺς,
Πάρφασις, ἥτ' ἔκλεψε νόον πύκα περ φρονεόντων.

This ſaying, off ſhe takes her curious *Ceſt*,
Where all Allurements were of Love expreſt,
Dalliance, Deſire, Courtſhip, and Flatt'ries, which
The wiſeſt with their Sorceries bewitch.

The *Roſes*, and *Dolphin*, in the Hands of CUPID, ſignifie his Dominion on Land, and Sea: of which there is extant an *Epigram* of PALLADAS,

Οὐδὲ μάτην παλάμαις καλέχει ΔΕΛΦΙΝΑ, ὁ ΆΝΘΟΣ·
Τὴν μὲν γὰρ Γαῖαν, τὴν δὲ Θάλασσαν ἔχει.

The *Dolphin* he, nor *Roſes* holds in vain:
In this Hand Earth, in that he holds the Main.

ANACREON,

Ῥόδον ὦ φέριστον ἄνθος,
Ῥόδον ἔαρος μέλημα, &c.

Roſes, of all Flow'rs the King;
Roſes, the freſh Pride o'th' Spring,
Joy of ev'ry Deity;
Love, when with the *Graces* he
For the Ball himſelf diſpoſes,
Crowns his Golden Hair with Roſes.

Of the *Dolphin* largely *OPPIAN*,

Δελφῖνες δ' ἀγέλησιν ἁλὸς μέγα κοιρανέουσιν,
Ἔξοχον ἠπείρῃ τε, καὶ ἀγλαΐῃ κομόωντες,

Ῥοιῇ

Ῥωῇ τ' ὠκυάλῳ· διὰ γὰρ, βέλος ὥστε, θάλασσαν
Ἵπτανται, φλογόεν τε σέλας πέμπουσιν ὀπωπαῖς
Ὀξύτατον, καί που τίν' ὑποπτήσσοντα χαράδραις,
Καί τιν' ὑπὸ ψαμάθοις εἰλυμένον ἔδρακον ἰχθύν.
Ὅσσον γὰρ κούφοισι μετ' οἰωνοῖσιν ἄνακτες
Αἰετοὶ, ἢ θήρεσσι μετ' ὠμηστῆσι Λέοντες·
Ὅσσον ἀριστεύουσιν ἐν ἑρπυστῆρσι Δράκοντες.
Τόσσον ᾧ ΔΕΛΦΙΝΕΣ ἐν ἰχθύσιν ἡγεμονῆς, &c.

The *Dolphin* rules the Scaly Flocks, endow'd
With Strength, and Swiftneſs; of his Beauty proud:
He, like a Lance diſcharg'd, through Billows flyes,
And dazling Flames darts from his glaring Eyes,
Finding out Fiſh, that frighted ſculk in Holes,
Or Caves, and bed themſelves in Sand like Moles.
As Eagles monarch it 'mongſt fearful Birds;
As Lions Tyrants act 'mongſt ſubject Herds;
As much as cruel Serpents Worms excel:
So *Dolphins* Princes in the Ocean dwell.
No Fiſh dares them approach, nor be ſo bold
His Eyes, and dreadful Viſage to behold.
Far from the Tyrant, fearing ſuddain Death,
Frighted they fly; fainting for want of Breath.
But when the *Dolphin*, hungry, hunts out Food,
The Silver Frie in Troops amazed ſcud,
Filling each way with fear: then Caves, and Holes,
Rocks, Bays, and Harbours fill with frighted Shoals.
From all parts driven he ſelects the beſt,
Chooſing from Thouſands out a plenteous Feaſt.

"*Of the nine leſſer Figures; the firſt bears, on a Shield, the King of*
"Bees *flying alone; a Swarm following at ſome diſtance: the Word,*

REGE INCOLUMI MENS OMNIBUS UNA.

"*The*

" *The Second, on his Shield, a* Teſtudo *advancing againſt a Wall*; *the* " *Word,*

CONCORDIÆ CEDUNT.

" *The Third, a Shield charged with Hearts*; *the Word,*

HIC MURUS AHENEUS ESTO.

" *The Fourth, like a* Spread-Eagle *with two Heads, one of an* Eagle, " *the other of an* Eſtrich; *in the Mouth of the* Eſtrich *an Horſe-ſhoe, in* " *the Talon of the* Eagle *a Thunderbolt*; *the Word,*

PRÆSIDIA MAJESTATIS.

" *The Fifth, a Bundle of* Javelins; *the Word,*

UNITAS.

" *The Sixth, two Hands joyned athwart the Eſcutcheon, as from the* " *Clouds, holding a* Caduceus *with a Crown*; *the Word,*

FIDE ET CONSILIO.

" *The Seventh, Arms laid down, Guns, Pikes, Enſigns, Swords*; *the* " *Word,*

CONDUNTUR, NON CONTUNDUNTUR.

" *The Eighth, a* Caduceus, *with a Winged Hat above, and Wings be-* " *neath, two* Cornu-copiæs *coming out at the middle, ſupported by a Gar-* " *land*; *the Word,*

VIRTUTI FORTUNA COMES.

" *The Ninth, a Bright* Star *ſtriking a gleam through the midſt of the* " *Eſcutcheon*; *the Word,*

MONSTRANT REGIBUS ASTRA VIAM.

With theſe Figures is intermingled a Band of twenty four Violins.

The Baſes, and Capitals within this *Triumph*, are as Braſs, and the Pillars Steel.

The Triumph thus adorned, and the ſeveral Muſick playing, all paſſed through, till ſuch time as His Majeſty came to the middle of the Temple,

Temple, at which time the three principal living Figures, *viz.* CONCORD, LOVE, and TRUTH, who till then had not been ſeen, were, by the drawing of a Curtain, diſcovered, and entertained His Majeſty with the following Song.

I.

Comes not here the King of Peace,
Who, the Stars ſo long fore-told,
From all Woes ſhould us releaſe,
Converting Iron-times to Gold?

II.

Behold, behold!
Our Prince confirm'd by Heav'nly Signs,
Brings healing Balm,
Brings healing Balm, and Anodynes,
To cloſe our Wounds, and Pain aſſwage.

III.

He comes with conquering Bays, and Palm,
Where ſwelling Billows us'd to rage,
Gliding on a ſilver Calm;
Proud Intereſts now no more engage.

Chorus,

Let theſe arched Roofs reſound,
Joyning Inſtruments, and Voice,
Fright pale Spirits under Ground;
But let Heav'n and Earth rejoyce,

We

We our Happineſs have found.
He, thus marching to be Crown'd,
Attended with this Glorious Train,
From civil Broils
Shall free theſe Iſles,
Whilſt He, and His Poſterity ſhall reign.

I.

Who follow Trade, or ſtudy Arts,
Improving Paſture, or the Plow,
Or furrow Waves to Foreign Parts,
Uſe your whole Endeavours now.

II.

His Brow, His Brow
Bids your Hearts, as well as Hands,
Together joyn,
Together joyning bleſs theſe Lands;
Peace, *and* Concord, *never poor,*
Will make with Wealth theſe Streets to ſhine,
Ships freight with Spice, and Golden Ore,
Your Fields with Honey, Milk, and Wine,
To ſupply our Neighbours Store.

The firſt Song ended, CONCORD addreſſed her ſelf to His Majeſty, in theſe words,

Welcome, great Sir, to CONCORD'S *Fane;*
Which Your Return built up again;
You have her Fabrick rear'd ſo high,
That the proud Turrets kiſs the Skie.
Tumult by You, and Civil War
In Janus *Gates impriſon'd are.*

By

By You, the King of Truth, *and* Peace;
May all Diviſions ever ceaſe!
Your Sacred Brow the bluſhing Roſe,
And Virgin Lily twin'd encloſe!
The Caledonian *Thiſtle-Down*
Combine with theſe t'adorn Your Crown!
No Diſcord in th' Hibernian *Harp!*
Nought in our Duty flat, or ſharp!
But all conſpire, that You, as Beſt,
May 'bove all other Kings be Bleſt.

The Speech ended, His Majeſty, at His going off, was entertained with the following Song,

With all our Wiſhes, Sir, go on,
Our CHARLES, *three Nations Glory;*
That Worlds of Eyes may look upon,
Behinde, Sir, and before Ye;
Go great Exemplar of our Britiſh *Story,*
Paternal Crowns aſſume,
That then Your Royal Name
May, regiſtred by Fame,
Smell like a ſweet Perfume:
Not writ in Marble, Braſs, or Gold,
Nor ſparkling Gems,
Such as ſhine in Diadems,
But where all Nations may behold
With brighter Characters enroll'd,
On th' Azure Vellum of configur'd Stars;
Who fix'd, with gentle Smiles,
Two fluctuating Iſles,
And built well-grounded Peace on Civil Wars.

On the little Conduit, at the lower End of *Cheap-ſide*, were placed four Figures, or *Nymphs*, each of them having an Eſcutcheon in the one Hand, and a Pendent in the other.

In a Balcony, erected at the Entrance of *Pater-noſter-Row*, were placed His Majeſtie's Drums, and Fife; the number of Perſons, eight.

Between that and *Ludgate* there were two other Balconies erected: in one was placed a Band of ſix Waits; in the other, ſix Drums.

On the Top of *Ludgate* ſix Trumpets.

At *Fleet*-Bridge, a Band of ſix Waits.

On *Fleet*-Conduit were ſix Figures, or *Nymphs*, clad in White, each with an Eſcutcheon in one Hand, and a Pendent in the other; as alſo a Band of ſix Waits. And on the *Lanthorn* of the Conduit was the Figure of *Temperance*, mixing Water and Wine.

THE

UBERITATI AUG
EXTINCTO BELLI CIVIL
INCENDIO CLUSOQ. IANI TEM
ARAM CELSISS CONST
CERES AVG

THE FOURTH ARCH.

IN *Fleet-ſtreet*, near *White-Friers*, ſtands the fourth Triumphal Arch, repreſenting the *Garden* of PLENTY; it is of two Stories, one of the *Dorick* Order, the other of the *Ionick*. The Capitals have not their juſt Meaſure, but incline to the Modern *Architecture*.

"*Upon the great Shield over the* Arch, *in large Capitals, this Inſcri-*
"*ption,*

UBERITATI
AUG.

EXTINCTO BELLI CIVILIS INCENDIO,

CLUSOQVE JANI TEMPLO,

ARAM CELSISS.

CONSTRUXIT

S. P. Q. L.

To *Uberity*, or *Plenty*, there are frequent Dedications amongſt the

Reverſes of the Coyns of the *Roman* Emperours; as of AUGUSTUS, and GALIENUS,

She is repreſented in a long Stole, or Mantle, the proper Habit of Women, holding in one Hand a *Patera*, or little Cup; in the other a *Cornucopia*. The latter is well known to be the Embleme of *Plenty*. Its original related by OVID*: which, though unknown to few, the elegancy of the Relation will not give me leave to omit.

* *Metam.* lib. ix. *Fab.* i.

——— *rigidum fera dextera cornu*
Dum tenet, infregit; truncâque à fronte revellit.
Naiades *hoc pomis, & odoro flore repletum*
Sacrârunt: divésque meo bona copia cornu eſt.

——— my Brow he disadorns,
By breaking one of my engaged Horns.
The *Naiades* with Fruits, and Flow'rs this fill,
Wherein abundant *Plenty* riots ſtill.

The *Patera*, or little Cup, which ſhe holdeth in the other Hand, is frequent in other Figures of Reverſes; as

What

What is meant by EXTINCTO BELLI CIVILIS INCENDIO, *the extinction of the Flames of Civil War*, is fortunately known to us all, and may serve to explicate what follows, CLUSOQUE *JANI* TEMPLO, *the shutting of* Janus's *Temple*: a Rite instituted by NUMA, according to LIVY: *Numa Regno potitus Urbem novam, conditam vi & armis, Jure eam Legibusque ac Moribus de integro condere parat: quibus cùm inter bella assuescere videret non posse (quippe efferatis militiâ animis) mitigandum ferocem populum armorum desuetudine ratus,* Janum *ad infimum Argiletum, indicem Pacis Bellique fecit: APERTUS, ut in armis esse civitatem; CLAUSUS, pacatos circa omnes populos significaret.* NUMA, *being possess'd of the Kingdom, applyed himself to reform the new City, which was built by Force and Arms, and to build it anew by Rites, Laws, and Institutions: with which perceiving, that in the midst of War it was not possible to be effected, by reason that their minds were made rough and fierce by Arms; he conceiving that the fierce People might by their disaccustomance be made mild, he built a Temple to* Janus *at the bottom of* Argiletus, *the signifier of Peace, and War: which being* OPENED, *shewed that the City was in Arms;* SHUT, *that they were in peace with all Nations.* This VARRO* confirms, *The* Janual *Gate is so call'd from* Janus: *and therefore an Image of* Janus *is plac'd there, and a Rite instituted by* NUMA POMPILIUS (*as* LUCIUS PISO *in his Annals relates*) *that it should be always* SHUT *but in the time of War. We finde no where, that it was* OPENED *in the time of* POMPILIUS. PLUTARCH, in the Life of NUMA, *There is at* Rome *a Temple also of* JANUS, *with a two-leav'd Gate, which they call* Polemopyle, *the* Gate of War. *For it was decreed, that in the time of War that Temple should be* OPEN; *in Peace,* SHUT. *But* VIRGIL† *derives this Institution higher,*

* *De ling. Lat.* lib. iv.

† *Æneid.* vii.

Mos erat Hesperio *in* Latio, *quem protinus urbes*
Albanæ *coluêre sacrum, nunc maxima rerum*
Roma *colit, cùm prima movent in prælia Martem;*
Sive Getis *inferre manu lachrymabile Bellum,*
Hyrcanisve Arabisve *parant, seu tendere ad* Indos
Auroràmque sequi, Parthósque *reposcere signa.*
Sunt geminæ BELLI PORTÆ (*sic nomine dicunt*)
Religione sacræ, & sævi formidine Martis.

Centum

Centum ærei claudunt vectes, æternáque ferri
Robora, nec cuſtos abſiſtit limine Janus.
Has (ubi certa ſedet Patribus ſententia pugnæ)
Ipſe, Quirinali *trabeâ, cinctúque* Gabino
Inſignis, RESERAT *ſtridentia* LIMINA *Conſul:*
Ipſe vocat pugnas, ſequitur tum cætera pubes,
Æreáque aſſenſu conſpirant cornua rauco.

There was an antient uſe in *Latium,*
Which *Alban* Towns held ſacred, and now *Rome,*
Greateſt in pow'r, obſerves; when they prepare
'Gainſt *Arabs, Getes,* or fierce *Hyrcanians* War,
Or march to *India,* or the *Eaſtern* Main,
Or Enſigns from the *Parthians* to regain.
Two Gates there be, are ſtil'd the PORTS OF WAR,
Sacred to *Mars* with reverential fear,
Shut with an hundred Iron, and Brazen Bands,
There in the Porch bifronted *Janus* ſtands.
Here, when the Senate have a War decreed,
The *Conſul,* glorious in his Regal Weed,
And *Gabine* Robe, doth groaning Gates unbar,
In his own Perſon then proclaims the War.
The valiant Youth, attending, guard him round,
And doleful Trumpets *Diapaſons* ſound.

This Temple was ſhut ſeveral times. Firſt in the Reign of NUMA POMPILIUS, as PLUTARCH* teſtifies. Next, after the ſecond PUNICK *War,* by T. MANLIUS *Conſul,* ſays LIVY†. Thrice by AUGUSTUS: once after the Victory at *Actium,* about the time of the Nativity of our SAVIOUR; and then moſt juſtly, when there was an *UNIVERSAL PEACE* over the whole World.

* In *Vita Numæ.*
† Lib. i.

Of

Of which laſt there is a Monument extant at this day in *Spain*:

IMP. CÆS. DIVI F. AUGUSTUS PONT. MAX.
COS. XII. TRIBUNIC. POTEST. X. IMP. VIII.
ORBE MARI ET TERRA PACATO

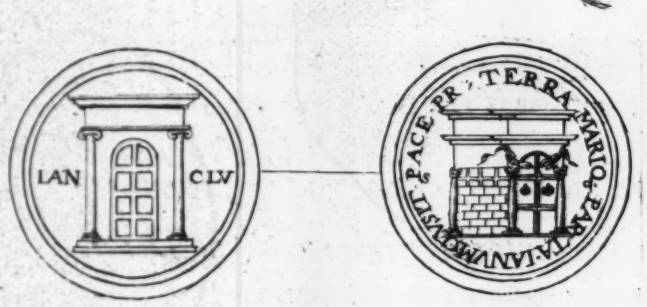
TEMPLO JANI CLUSO

ET REP.P.R.OPTIMIS LEGIB.ET SANCTISS.INSTITUTIS REFORMATA
VIAM SUPERIORUM COSS. TEMPORE INCHOATAM
PRO DIGNITATE IMPERII LATIOREM LONGIOREMQUE
GADEIS USQUE PERDUXIT.

And at this time it may properly be ſaid to be ſhut at the fortunate arrival of our Sacred Sovereign into His Kingdoms, at what time there was a *GENERAL PEACE* throughout all *Chriſtendom*.

There is alſo a Coyn of AUGUSTUS, whoſe Reverſe is the Temple of JANUS ſhut; the *Inſcription*, JAN. CLU. not to mention that of NERO, PACE TERRA MARIQUE PARTA JANUM CLUSIT.

Goltz. Auguſt. pag. lviii. *Auguſtin. Dial.* v.



"*Over the* Poſtern, *on the* South-*ſide of the Entrance is* BACCHUS, "*a Youth in a Chariot drawn by* Tigres; *the Reins, Vine-Branches; his* "*Mantle, a* Panther's *Skin; his Crown, of Grapes, and Ivy; a* Thyrſus "*in his left Hand, a* Cup *in his right: underneath,*

LIBER PATER.

"*The Painting over this repreſents* SILENUS *on his Aſs,* Satyres "*dancing round about, in Drunken and Antick Poſtures: the Proſpect, a* "Vine-yard.

The

The Statues of BACCHUS were of a very different form among the Antients. MACROBIUS *, *Liberi Patris ſimulacra partim puerili ætate, partim juvenili fingebantur; prætereà barbatâ ſpecie, ſenili quoque*, &c. *The Images of* BACCHUS *were partly like Boys, others like Youths, ſome with Beards, ſome like Old men.* ULPIAN †, Chorus's *of all Ages contended in the Feaſts of* BACCHUS, *becauſe they fram'd him of every Shape; for they paint him a Boy, an Old, and a Young man.* Of which MACROBIUS gives this Phyſical Reaſon, eſteeming BACCHUS to be the ſame with the SUN; *Becauſe the* Sun *in the Winter Solſtice may ſeem a Boy, the days being then the ſhorteſt; but, by continual encreaſes in the Spring Æquinox, may ſeem a Youth; in the Summer Solſtice, at his full age; afterwards in his diminution, an Old man.* In the form of an Old man we finde him worſhip'd by the *Græcians*, under the Name of *Baſſareus*, and *Bryſeus*; and at *Naples* under the Name of *Hebon*: MACROBIUS in the ſame place. Of *Hebon* there is ſtill remaining this Monument,

* *Saturnal.* lib. 1.cap. xviii.

† *Schol.* in *Midiam Demoſth.*

ΗΒΩΝΙ ΕΠΙΦΑΝΕΣΤΑΤΩι ΘΕΩι
ΙΟΥΝΙΟΣ ΑΚΥΛΑΣ ΝΕΩΤΕΡΟΣ
ΣΤΡΑΤΕΥΣΑΜΕΝΟΣ ΕΠΙΤΡΟΠΕΥΣΑΣ
ΔΗΜΑΡΧΗΣΑΣ.

So PAUSANIAS * tells us of a Bearded Statue of *Bacchus* holding a Golden Cup in his Hand. But moſt frequently he is repreſented in the form of a Boy, or Youth. TIBULLUS †,

* In *Eliacis.*

† Lib. iii.

Solis æterna eſt Phæbo Bacchôque *juventus:*
Nam decet intonſus crinis utrumque Deum.

Phœbus, and *Bacchus* muſt be ever young:
For uncut Hair to either God belong.

OVID * of *Bacchus*,

* *Metam.* lib. iv. Fab. i.

——— *Tibi enim inconſumpta juventa,*
Tu puer æternus, tu formoſiſſimus alto
Conſpiceris cœlo.———

———— ſtill do'ſt thou enjoy
Unwaſted Youth, eternally a Boy.

The

The *Poëts* feign him riding in a Chariot drawn either by Tigres, Leopards, or Lynces. STATIUS †,

† Lib. iv.

Liber *pampineos materna ad mœnia currus*
Promovet, effrenæ dextrâ lævâque sequuntur
Lynces, *& uda mero lambunt retinacula* tigres.

Thence to his Mother's City *Bacchus* rides,
Rein'd *Lynxes* by his Viny Chariot sides,
And *Tigres* lick'd the Harness moist with Wine.

HORACE,

* Lib. iii. *Od.* iv.

Hâc te merentem, Bacche *pater*, *tuæ*
Vexêre tigres, *indocili jugum*
Collo trahentes.———

Blest *Bacchus* thee thy *Tigres* drew,
Who Yoaks and Harness little knew.

OVID †,

† *Metam.* lib. iv. *Fab.* i.

——— *tu bijugum pictis insignia frænis*
Colla premis lyncum. ———

——— thou hold'st in aw
The spotted *Lynxes*, which thy Chariot draw.

These not onely drew his Chariot, but were his constant Companions; as we finde in the Ship of *Bacchus*, (taken from the Mariners, whom he had turn'd into *Dolphins*) described by OVID *,

* *Metam.* lib. iii.

Quem circa tigres, *simulacráque inania* lyncum,
Pictarumque jacent fera corpora pantherarum.

Stern *Tigres*, *Lynxes* (such unto the eye)
And spotted *Panthers* round about him lie.

† In *Imag.* His Ship is lively ſet forth by *Philoſtratus*†; which, or the like, is ſtill to be ſeen in the Church of St. *Agnes* at *Rome*, formerly a Temple of *Bacchus*'s, in moſt exquiſite *Moſaick* Work.

He was conſtantly crown'd either with Grapes, Ivy, or both. OVID*,

* *Metam.* lib. iii.

Ipſe racemiferis frontem circumdatus uvis
Pampineis agitat velatam frondibus haſtam,

He, head-bound with a Wreath of cluſtred Vines,
A Jav'lin ſhook, clasp'd with their leavy twines.

Non crines, non ſerta loco, dextrámque reliquit
Thyrſus, *& intactæ ceciderunt cornibus uvæ.*

His Hair diſorder'd now no Wreath adorns,
His *Thyrſus* fell, plump Grapes drop from his Horns.

† Lib. ii. Od. xix. HORACE†,

——— *Deum*
Cingentem viridi tempora pampino.

——— a virdant Vine
The God about his temples did entwine.

TIBULLUS,

Candide Liber *ades, ſic ſit tibi myſtica vitis,*
Sic hederâ ſemper tempora vincta feras.

Bacchus aſsiſt, ſo may the ſacred Vine,
So may freſh Ivy ſtill thy Brows entwine.

* *Pauſanias in Achaicis.* So in *Achaia*, at the Feaſts of *Bacchus* *, *the Children having waſh'd themſelves in the River* Meilichus, *they put on Crowns of Ivy, and ſo go to the Temple of* Bacchus Æſymnetes.

Hence

Hence *M. Antony* *, having aſſumed the Title of Νέος Διόνυσος, *New Bacchus*, cauſed the Coyns, ſtamp'd with his Image, to bear a Crown of Ivy.

* *Dio* lib. xlviii.

Goltz. Fol. Cæſ. pag. xlviii.

And the Antients uſed this, as an Argument, to prove that *Bacchus* of the *Grecians*, and *Romans*, was the ſame with *Oſiris* of the *Ægyptians*, becauſe Ivy, which was ſacred to *Bacchus*, was in *Ægypt* called Χενόσιρις, that is, *The Plant of* Oſiris.

Why *Bacchus*, and thoſe that drank, did wear a Crown of Ivy, *Athenæus* gives this Reaſon amongſt the reſt, becauſe *there is great plenty of it, and it grows of it ſelf, and is every where to be had, being not undelightful for ſight, ſhading the Fore-head with its green Leaves, and Berries, and of a body fit for binding, beſides that, cooling without any Carotique ſmell offenſive to the Head.* The Wine-Bowls alſo were ordinarily adorn'd in the ſame manner. VIRGIL,

———— *pocula ponam*
Fagina, cœlatum divini opus Alcimedontis:
Lenta quibus torno facili ſuperaddita vitis
Diffuſos hederâ veſtit pallen'e corymbos.

———— two Beechen Cups I'll ſtake,
Which the divine *Alcimedon* did make:
Whereon with a ſmooth turn ſoft Vines he ſhapes,
And with pale Ivy cloaths the ſpreading Grapes.

ANACREON,

Ποτήριον δὶ καλὸν,
Ὅσον μιὴν, βάθιον, &c.

Ποίησον ἀμπέλους μοι,
Καὶ βότρυας κατ' αὐτό.

Vulcan come, thy Hammer take,
And of burnish'd Silver make
(Not a glitt'ring Armour, for
What have we to do with War?
But) a large deep Bowl, and on it
I would have thee carve no Planet,
Pleiades, Wains, nor Waggoners;
But to life exactly shape
Clusters of the Juicy Grape;
Whilst brisk *Love* their bleeding Heads
Hand in hand with *Bacchus* treads.

We finde him cloathed with the Skin of a *Tigre* (though that not the onely one Garment he used) in CLAUDIAN*:

* *De raptu Proserp.* lib. i.

—— *Lenisque simul procedit* Iacchus,
Crinali florens hederâ, quem Parthica *velat*
Tigris, & auratos in nodum colligit ungues.

—— So *Bacchus* march'd with Ivie crown'd,
Clad in a *Parthian* Tigre's spotted Hide,
And Golden Claws in neat composure ty'd.

A *Thyrsus* is a Spear adorn'd with Ivy at the upper end, which *Bacchus*, and his Attendants, made use of to sustain them in their drink. *Claudian*†, of *Bacchus*,

† *De raptu Proserp.* lib. i.

Ebria Mæoniis *fulcit vestigia Thyrsis.*

His *Lydian* Thyrse supports his reeling Limbs.

*Pausanias**, *The Statue (of* Jupiter) *is like unto* Bacchus; *for it hath Buskins instead of Shoes, and it holds in one hand a Cup, in the other a Thyrsus.* This *Thyrsus*, with a *Cornu-copiæ*, is the *Hieroglyphick* of *Mirth* in

* In *Arcadicis.*

in a Coyn of *Faustina's*; the Inscription *HILARITAS.* In one hand she holds a *Cornu-copiæ*, in the other a *Thyrsus*, on a Spear, covered from one end to the other with Leaves, and Coronets.

Silenus, and the *Satyres*, were the constant deboist Companions of *Bacchus*. Of whom *Pausanias* * relates a Story told him by *Euphemus* a *Carian*, that, in a Voyage to *Italy*, by cross Winds, their Ship was forced beyond the *Streights* into the *Atlantick* Ocean, and was driven by the Tempest upon the Islands, called, by the Mariners, *The Islands of Satyres*. Whose Inhabitants were of a yellowish colour, and had Tails not inferiour to those of Horses. Who, as soon as they saw the Ship arrived, presently entered, and laid hold of the Women: so that the Mariners were forc'd, out of fear, to land them a Woman, whom the *Satyres* used not onely according to Nature, but abus'd all parts of her body: Nor were the young *Satyres* more devoted to *Venus*, then old *Silenus* to his Patron *Bacchus*. VIRGIL †,

* In *Atticis.*

† *Eclog.* vi.

——— Chromis & Mnasylus *in antro*
Silenum *pueri somno vidêre jacentem,*
Inflatum hesterno venas, ùt semper, Iaccho;
Serta procul tantùm capiti delapsa jacebant,
Et gravis attritâ pendebat cantharus ansâ.

Say Muse, how *Chromis* and *Mnasylus* found
In's Cave *Silenus* sleeping on the ground,
O'th' last nights *Bacchus* swell'd (his usual guise)
Far from his Head his fal'n off Garland lies.

So OVID*,

* *Metam.* lib. iv. Fab. i.

——— Bacchæ, Satyríque *sequuntur,*
Quíque senex ferulâ titubantes ebrius artus
Sustinet, & pando non fortiter hæret asello.

Light *Bacchides*, and skipping *Satyres* follow,
Whilst old *Silenus*, reeling still, doth hallow,
Who weakly hangs upon his tardy Ass.

Whence

Whence the *Eleans* *, in their Temple of *Silenus*, make *Drunkenneſs* delivering a Cup of Wine to him.

* *Pauſanias.*

He was conceiv'd to be the Foſterer, and Educator of *Bacchus*; from whence AURELIUS NEMESIANUS † deſcribes him with *Bacchus* in his Arms,

† Eclog. iii.

Cui Deus arridens horrendas pectore ſetas
Vellicat, aut digitis aures adſtringit acutas,
Applauditve manu mutilum caput, aut breve mentum,
Et ſimas tenero collidit pollice nares.

Smiling on him the God his briſtly Hairs
Plucks from his Breaſt, or nips his pricked Ears,
His low Brow claps, and ſhort'ned Chin, and grows
Familiar, tweaking of his Saddle Noſe.

And thus we finde *Silenus* in an antient Statue at *Rome* *. The *Satyres* were painted with Goats Horns, and Feet, to ſignifie the inſatiableneſs of their Luſt. FULGENTIUS †; Satyri *cum caprinis cornibus depinguntur, quia nunquam novêre ſaturari libidine; The* Satyres *are painted with Goats Horns, becauſe their Luſt is unſatiable.* HORACE *,

* *Antiq. Rom.*

† *Mythol.* lib. iii.

* *Carm.* lib. ii. *Od.* xix.

——————— *aures*
Capripedum Satyrorum *acutas.*
The Goat-foot *Satyres* pricked Ears.

" *On the* North-*ſide oppoſite,* CERES, *drawn in a Chariot by winged*
" Dragons, *and crown'd with Ears of Corn: in her left Hand, Poppy; in*
" *her right, a blazing Torch. The Painting over her is a Deſcription of*
" Harveſt; *with*

CERES AUG.

That the Chariot of CERES was feigned to be drawn by *Dragons*, appears from ſeveral places in the *Poëts.* CLAUDIAN †,

† *De raptu Proſerp.* lib. ii.

———*ſinuoſa* Draconum
Membra regens, volucri qui pervia nubila tractu

Signant,

Signant, & placidis humectant fræna venenis.
Frontem cristâ tegit, pingunt maculosa virentes
Terga notæ, rutilum squamis intermicat aurum.

——— she sinewy *Dragons* guides,
Who at high speed cut yielding Clouds in twain,
Their Snaffles frothing with delightful bane,
Crested their Fronts, Backs mark'd with freckling green,
Their Scales, when brissell'd up, Gold shines between.

And immediatly after,

———*fulvis* SERPENTIBUS *attigit* Iden.

With yellow SERPENTS drawn she *Ida* reach'd.

OVID*,

Dixit, & egrediens nubem trahit, inquè DRACONES
Transit, & alifero tollitur axe Ceres.

Then going forth, a Cloud she draws, through Skies,
With *Dragons* drawn, her swift-wheel'd Chariot flies.

And a little before, of the same Goddess,

Quò simul ac venit frænatos curribus ANGUES
Junxit, & æquoreas sicca pererrat aquas.

Her harness'd Serpents in her Chariot puts,
And dry her way through swelling Billows cuts.

Where we see promiscuously used *angues*, and *dracones*. So the Rod of *Mercury*, which is perpetually represented with Serpents about it, by *Martial* is encompass'd by a *Dragon*:

Cyllenes *cælique decus, facunde minister,*
Aurea cui torto virga DRACONE *nitet.*

* *Fast.* lib. iv.

Heaven

Heaven and *Cyllenes* Joy; Speaker divine,
A Golden Dragon on thy Wand doth ſhine.

De Bello Getico. And CLAUDIAN * ſpeaking of the Golden Fleece kept by a Dragon,

——— *inſopitisque refuſum*
Tractibus aurati cuſtodem velleris ANGUEM.

The watchful *Dragon* kept the Golden Fleece.

The memory of *Ceres* her Chariot drawn by *Serpents* is preſerv'd likewiſe in ſeveral old Marbles, and this *Medaigle*,

† *Georg.* i. The reaſon why *Poppy* ſhould be attributed to *Ceres*, and from thence be call'd by VIRGIL † *Cereale papaver*, is variouſly rendered by SERVIUS: *Vel quod eſt eſui ſicut frumentum: vel quo* Ceres *uſa eſt ad oblivionem doloris; nam, ob raptum* Proſperpinæ *vigiliis fracta, guſtato eo acta eſt in ſoporem: vel quia pani adſpergatur. Either becauſe it is fit to eat, as Corn: or becauſe* Ceres *uſed it to procure a forgetfulneſs of her grief; for, being wearied with continual watchings in purſuit of her Daughter* Proſerpina *ſtoln from her, upon taſting of it, ſhe fell aſleep: or elſe becauſe 'tis ſprinkled upon Bread.* But the *Mythologiſts*, who eſteem *Ceres* to be the ſame with the *Earth*, make it onely a * Symbol of the Fecundity of it; or, from its orbicular Figure, to ſignifie the rotundity of the Earth; from its inequality, the Vallies, and Mountains; from the multiplicity of its Grains, the vaſt multitude of Men, and Animals. For which reaſon the fertile Countrey of *Sicily* was ſacred to her, which ſhe contended for with *Vulcan*; and, in token of the Victory, the *Sicilians* dedicated her Statue with a little Image of Victory on her Hand. Which Statue

* *Cornutus de Diis.*

CICERO

CICERO† makes mention of. Theſe *Poppies* are mention'd by ſeveral of the *Poëts*; as by

† *Contra Verrem.*

CALLIMACHUS,

——————— γέντο δὲ χειρὶ
Στέμματα, καὶ μάκωνας. ———

Poppies ſhe took, and Garlands in her Hand.

THEOCRITUS,

——————— ἁ δὲ γελάσσαι
Δράγματα, καὶ μάκωνας ἐν ἀμφοτέρῃσιν ἔχοισα·

In either Hand ſhe Corn, and Poppies had.

Porphyry, quoted by *Euſebius* *, ſays, that *Ceres* was crown'd with Ears of Corn, about which were ſeveral Branches of *Poppy*, which were the Symbols of *Fertility*.

* *De Prepar.* lib. iii.

She was accounted by the Antients the Goddeſs, that firſt delivered to Mankind the Art of Tillage, whence they uſually crown'd her with Ears of Corn. TIBULLUS,

Flava Ceres, *tibi ſit noſtro de rure corona*
Spicea————

O yellow *Ceres*, round thy Golden Locks,
Place Garlands taken from our Countrey Shocks.

OVID,

Flava Ceres, *tenues ſpicis redimita capillos,*

Ceres, whoſe ſlender Hairs Corn-ears do bind.

Or put them in her Hand. So in the Reverſe of a Coyn of *Julia Pia*,

there is one leaning with her left Hand on a Spear, holding in her right Hand an Ear of Wheat, with this Inſcription, *CERERE M.*

She is frequently deſcribed with a Torch in her Hand, from that known Story of her ſearching after her Daughter, ſtoln, and carried away by *Pluto* out of *Sicily*. Of which CLAUDIAN*,

* *De raptu Proſerp.*

Accingor luſtrare diem, per devia rerum
Indefeſſa ferar: nullâ ceſſabitur horâ.
Non requies, non ſomnus erit, dum pignus ademptum
Inveniam, gremio quamvis mergatur Iberæ
Tethyos, *& rubro jaceat vallata profundo.*
Non Rheni *glacies, non me* Ripæa *tenebunt*
Frigora: non dubio Syrtis *cunctabitur æſtu,* &c.
Sic fatur, notæque jugis illabitur Ætnæ,
Noctivago tedas inflammatura labori.

I'll ſearch the day, no hour ſhall ſtop me hurl'd
Unwearied through all Cranies of the World;
No reſt, no ſleep, till my dear Pledge be found,
Though ſhe lie hidden in th' *Iberian* Sound,
Or the Red-Sea. *Riphæan* Froſts, nor *Rhyne*,
Cruſted with Ice, ſhall hinder my Deſign:
Nor yet the doubtful *Syrts* with wallowing Tides.
This ſaid, to *Ætna's* Top ſhe makes a flight,
Kindling her Torch for buſ'neſs of the Night.

So

So PAUSANIAS* mentions a Statue of *Ceres*, holding in her right Hand a Torch, with her left Hand laid upon a Statue adjoyning, called *Despoina*. STATIUS†,

* In *Arcadicis.*

† *Thebaid.* lib. xii.

Qualis, ab Ætnæis accensâ lampade saxis,
Orba Ceres magnæ variabat imagine flammæ
Ausonium Siculûmque latus, vestigia nigri
Raptoris, vastósque legens in pulvere sulcos.

Rob'd *Ceres* so at an *Ætnean* Stone
Kindled her Torch, which blazing she drives on,
Reprinting *Pluto*'s steps on either Coast,
Plowing up dusty Clouds in Furrows vast.

OVID*,

* *Fastor.* lib. iv.

Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque teda datur.

There for a Torch two Pines the Goddess lights:
Since, they with Tapers celebrate her Rites.

From whence she was call'd *Dea tedifera*:

Et per tediferæ *mystica sacra* Deæ.

The like we meet with in the Collection of GRUTER.

CERERI AUGUST.
MATRI. AGR.
L. BENNIUS. PRIMUS
MAG. PAGI.
BENNIA. PRIMIGENIA
MAGISTRA FECER.
GERMANICO. CÆSARE. II.
L. SEIO. TUBERONE. COSS.
DIES. SACRIFICI. XIII. K. MAI.

"*On the* West-*ſide of the Arch, over the* South *Poſtern, the* Goddeſs
"FLORA, *in a various-coloured Habit; in one Hand, Red and White*
"Roſes; *in the other,* Lilies: *on her head, a Garland of ſeveral Flowers.*
"*The Painting over this, a Garden with Walks, Statues, Fountains,*
"*Flowers, and Figures of Men and Women walking.*

The Story of this Goddeſs FLORA is variouſly related: we ſhall onely take notice of the account *Lactantius* * gives of her. FLORA, *having gain'd a great Eſtate by proſtituting her Body, at her Death left the People of* Rome *her Heir, and allotted ſuch a certain ſum of Money; the Yearly uſe of which ſhould be expended in the Celebration of her Birth-Day with ſeveral Sports call'd* FLORALIA. *Which ſeeming a flagitious thing to the* Senate, *they took occaſion, from the very name of the Sports* FLORALIA, *to add ſome Dignity to ſo ſhameful a buſineſs, to feign a Goddeſs* FLORA, *who had the care of Flowers, whom they ſhou'd Yearly appeaſe for the greater plenty of their Corn, Vines,* &c. Her various-colour'd Habit, with the reaſon of it, is mention'd by OVID †,

* Lib. ii. cap. xx.

† *Faſtor.* lib. v.

Cur tamen, ùt dantur veſtes Cerealibus *albæ,*
Sic eſt hæc cultu verſicolore decens?
An quia maturis albeſcit meſsis ariſtis?
Et color, & ſpecies floribus omnis ineſt?
Annuit.————

In white at *Ceres* Feaſts why are they dreſt,
While *Flora* wears a party-colour'd Veſt?
Is it becauſe Corn looks in Harveſt white,
Whilſt Flowers in various Colours take delight?

She was crown'd with Flowers, as we finde in theſe following Verſes,

Annuit: & motis flores cecidêre capillis,
Decidere in menſas ùt roſa miſſa ſolet.

She

She nods: and Flowers fell from her Head,
Like Roses on a Table shed.

Answerable to the Life of the Authour were the Sports on her Festival; lascivious, and celebrated by lascivious Persons. OVID *,

* *Ibid.*

Quærere conabar quare lascivia major
His foret in ludis, liberiórque jocus, &c.
Turba quidem cur hos celebret meretricia ludos.

I did enquire why a more wanton way
These Sports are granted, and a freer Play:
Why Prostitutes should at these Rites attend.

Which *Cato* had no sooner entered, but his Gravity forc'd him to retire. MARTIAL,

Nôsses jocosæ dulce cùm sacrum Floræ,
Festósque lusus, & licentiam vulgi,
Cur in Theatrum Cato *severe venisti?*
An idcò tantùm veneras, ut exires?

Thou knew'st, that *Flora*'s joyful Rites
Free Licence had, and all Delights;
Why cam'st thou *Cato* to the Play?
Cam'st onely thou to go away?

Which Story is more copiously related by *Valerius Maximus*. *Onuphrius Panvinius* mentions a Coyn, in which we have the first, that caused these Sports to be celebrated. *C. MEMMIUS FLORALIA PRIMUS FECIT.* She had her *Flamen*, mention'd by *Varro* †.

† *De ling. Lat.*

"*Opposite to this, on the* North-*side, the* Goddess POMONA "*crown'd with a Garland of several Fruits; in her right Hand, a Pru-*"*ning-Hook; in her left Hand, the Sun: at her Feet, all sorts of Graffing,* "*and Gardening-Tools.*

OVID,

OVID * thus deſcribes her at large,

* *Metam.* lib. xiv. *Fab.* 16.

Rege ſub hoc POMONA *fuit : quâ nulla* Latinas
Inter Hamadryadas *coluit ſolertiùs hortos :*
Nec fuit arborei ſtudioſior altera fœtûs ;
Unde tenet nomen. Non ſylvas illa, nec amnes,
Rus amat, & ramos felicia poma ferentes.
Nec jaculo gravis eſt, ſed aduncâ dextera falce :
Quâ modò luxuriem premit, & ſpatiantia paſſim
Brachia compeſcit : fiſſo modò cortice, lignum
Inſerit, & ſuccos alieno præſtat alumno.
Nec ſentire ſitim patitur, bibulæque recurvas
Radicis fibras labentibus irrigat undis.

POMONA flouriſh'd in thoſe times of eaſe:
Of all the *Latian Hamadryades,*
None fruitful Hort-yards held in more repute,
Or took more care to propagate their Fruit;
Thereof ſo nam'd. Nor Streams, nor ſhady Groves,
But Trees producing gen'rous Burdens loves.
Her Hand a Hook, and not an Jav'lin bare :
Now prunes luxurious Twigs, and Boughs, that dare
Tranſcend their Bounds : now ſlits the Bark, the Bud
Inſerts, enforc'd to nurſe anothers Brood.
Nor ſuffers them to ſuffer Thirſt, but brings
To moiſture-ſucking Roots ſoft ſliding Springs.

She had her *Flamen* too, though the laſt of the fifteen. SEXTUS POMPEIUS, *Maximæ dignationis* Flamen *Dialis eſt inter* XV. Flamines: *&, quum cæteri diſcrimina Majeſtatis ſuæ habeant, minimi habetur* Pomonalis; *quòd* Pomona *leviſſimo fructui agrorum præſidet. The* Flamen *of* Jupiter *is of the greateſt Dignity amongſt the fifteen* Flamens. *There is a diſtinction betwixt all of them, but the meaneſt is the* Flamen *of* Pomona, *becauſe ſhe preſides over the meaneſt Fruit of the Grounds.*

"BOREAS,

"BOREAS, *inſtead of Feet, two Serpents Tails, his Wings covered* "*with Snow: his Emblem, a rockie Mountainous Country, and the* Pleiades "*riſing over it; his Motto,*

———SCYTHIAM SEPTEMQUE TRIONES
HORRIFER INVADIT———

That the Antients deſcribed BOREAS with Serpents Tails, inſtead of Feet, appears out of PAUSANIAS*, Ἐξ ἀριστερᾶς πορευόντι Βορέας ἐστὶν ἁρπάζων Ὠρείθυιαν. Οὗτος δὲ ὄφεων ἀντὶ ποδῶν εἰσιν αὐτῷ. *If you compaſs it on the left Hand, there is* Boreas *forcibly taking away* Orithyia: *He hath* Serpents *Tails inſtead of Feet.*

* In *Eliacis.*

Thus OVID deſcribes him ſtealing away *Orithyia,*

Hæc Boreas, *aut his non inferiora loquutus,*
Excuſsit pennas: quarum jactatibus omnis
Afflata eſt tellus, latumque perhorruit æquor.
Pulveréamque trahens per ſumma cacumina pallam,
Verrit humum, pavidámque metu caligine tectus
Orithyiam *adamans fulvis complectitur alis.*

Thus *Boreas* chafes, or no leſs ſtorming, ſhook
His horrid Wings; whoſe aiery motion ſtrook
The Earth with Blaſts, and made the Ocean roar,
Trailing his duſty Mantle on the Floor.
He hid himſelf in Clouds of Duſt, and caught
Belov'd *Orithyia*, with her fear diſtraught.

VIRGIL†,

† *Georg.* iii.

Qualis Hyperboreis *Aquilo cùm denſus ab oris*
Incubuit, Scythiæque *hyemes, atque aridà differt*
Nubila.———

As when from *Hyperborean* Mountains fierce
Boreas doth Clouds, and *Scythian* Storms diſperſe.

CLAUDIAN,

CLAUDIAN*,

* *De raptu Proserp.* lib. i.

——— ceu turbine rauco
Cùm gravis armatur Boreas, *glaciéque nivali*
Hispidus, & Geticâ *concretus grandine pennas,*
Bella cupit, pelagus, sylvas, campósque sonoro
Flamine rapturus.———

As with a Whirl-Winde when rough *Boreas* arms
Wings stiff with Ice, and Snow, and *Gothick* Storms,
Desiring War, the Woods, and Deeps profound,
And Plains breaks thorough with a dreadful sound.

"AUSTER, *in a dark-coloured Habit, with Wings like Clouds; his* "*Embleme, a Cloudy Sky, and Showers: his Motto,*

NUBIBUS ASSIDUIS PLUVIAQVE MADESCIT.

The Authours of Natural History do attribute a Thunder-Bolt to the *South*-Winde alone. From whence *Virgil*, describing *Vulcan's* Shop,

His informatum manibus, jam parte politâ
Fulmen erat, toto Genitor quæ plurima cœlo
Dejicit in terras: pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis, & alitis Austri.

A Thunder-Bolt half finish'd now in hand,
(Many of these by angry *Jove* are thrown
From Heav'n to Earth) the rest as yet not done.
Three parts of Hail, three of a Wat'ry Cloud,
As much of Fire, and three of Winde allow'd.

Upon which place SERVIUS. *Nonnulli manubias Fulminis his Numinibus,* Jovi, Junoni, Marti, *& Austro vento asserunt attribui, quod ex hoc* Maronis *loco ostendunt,* Of this Winde we have the Picture

cture in *Antoninus*'s Pillar at *Rome*, remarkable for the History, in which is represented the Rain, that fell in the Tents of the *Romans*, ready to perish for Drouth, and the Thunder, and Lightning, which at the same time destroyed the Enemy: obtain'd by the Prayers of a *Christian Legion*, as the *Fathers* of those times relate it; by others attributed either to the Piety of the Emperour, or the Magick of *Arnuphis*: of which CLAUDIAN;

Laus ibi nulla Ducum; nam flammeus imber in hostem
Decidit: hunc dorso trepidum flammante ferebat
Ambustus sonipes; hic tabescente solutus
Subsedit galeâ, liquefactáque pulvere cuspis
Canduit, & subitis fluxêre liquoribus enses.
Tunc contenta polo, mortalis nescia teli,
Pugna fuit. Chaldæa *mago seu carmina ritu*
Armavêre Deos; seu, quod reor, omne Tonantis
Obsequium Marci *mores potuêre mereri.*

The Chiefs no Fame got there; the Enemie's force
A fiery Show'r dispers'd: a burning Horse
Bore this on's flaming Back; this over-turn'd,
His Cask did melt, in Dust his Jav'lin burn'd,
And melting Swords in smoaking Rivers glide.
Heaven's Arcenal did for this Fight provide
Weapons destroying more then Mortal Arms.
Either the Gods were arm'd by Magick Charms,
Or *Jove* so much to *Marcus* merits ow'd,
That all this kindness he on him bestow'd.

It is thus described by DIO, *You might see at the same time Rain and Fire fall from Heaven: some were wet, and drank; others were burnt, and died. The Fire touch'd not the* Romans; *if it fell among them, it was immediatly quench'd. The Rain did their Adversaries no good, but rather like Oil increased the flame. They sought for Water, while the Rain fell on them. Some of them wounded themselves, as if they meant to quench the*

Fire with their Blood; *others ran over to the* Romans, *who alone had the Water could ſave them*; *and thoſe* Antoninus *ſav'd.* The ſame Authour, who liv'd in the time of *Commodus*, Son to *Antoninus*, mentions, from a Report in his time, the Magick of *Arnuphis*, as a cauſe of it, as it is delivered by *Xiphiline*, Patriarch of *Conſtantinople*: *'Tis reported, that* Arnuphis, *an Ægyptian Magician, then in company of the Emperour* Marcus Antoninus, *had invoked with his Magick Art, among other Gods, the aerial* Mercury, *by whoſe aſſiſtance he obtain'd the Showr.* And thus the Story is told by SUIDAS *. Others mention *Julian* the Magician. The *Chriſtians* had a fair Plea for what they pretended, an acknowledgment from the Emperour himſelf, by Letter to the Senate, had not that Letter, ſtill remaining, upon examination prov'd counterfeit. The Picture, being rare, we have cauſed here to be publiſh'd.

* In Ἀρνοῦφις.

Baronius miſtook it for *Jupiter Pluvius*, who is never repreſented with Wings. This Winde is excellently deſcrib'd by OVID †,

† *Metam.* lib. i.

——— *madidis* Notus *evolat alis,*
Terribilem piceâ tectus caligine vultum;

Barba

Barba gravis nimbis, canis fluit unda capillis,
Fronte ſedent nebulæ, rorant pennæque ſinúsque.

With moiſt Wings *Notus* flies in ſable Bags
His ſowre Face hid, his Beard with Tempeſt ſags,
His Hair ſhéds Cryſtal Drops, dark Clouds encamp
Upon his Brows, his Wings and Boſom damp.

His Thunder-Bolt is mention'd too by *Lucretius*;

Altitonans Volturnus, *&* Auſter *ulmine pollens.*

"ZEPHYRUS, *like an* Adonis *with Wings*; *the Emblem, a Flow-*
"*ery Plain*; *the Word,*

——TEPENTIBUS AURIS
DEMULCET——

So CLAUDIAN deſcribes *,

——*Pater ô gratiſsime Veris,*
Qui mea laſcivo regnas per prata volatu
Semper, & aſsiduis irroras flatibus annum, &c.
——*ille novo madidantes nectare pennas*
Concutit, & glebas fœcundo rore maritat,
Quáque volat, vernus ſequitur color: omnis in herbas
Turget humus, medióque patent convexa ſereno.
Sanguineo ſplendore roſas, vaccinia nigro
Induit, & dulci violas ferrugine pingit.

* *De raptu Proſerp.* lib. ii.

Bleſs'd Father of the Spring, all Hail,
Who ful'ſt my Meadows with a wanton Gale,
And dew'ſt the Seaſon with a conſtant breeze, *&c.*
From his moiſt Wings he richeſt *Nectar* ſheds,
And the hard Glebe with pregnant Moiſture weds:
Colour the Spring attends, and every where
Earth ſwells with Herbage, Heav'n's high Fore-head clear.

Roſes in Red, Berries in Black he dies,
And gives the Violets Purple Liveries.

LUCRETIUS calls it *the Meſſenger of* Venus:

Et ver, & Venus, & Veneris prænuntius antè
Pennatus graditur Zephyrus *veſtigia propter.*

The Spring, and *Venus*, warming *Zephyre* brings
Love's gentle Herbinger on painted Wings.

† *Imag.* PHILOSTRATUS † repreſents it thus, *A Youth ſmooth-fac'd, with Wings on his Shoulders, and on his Head a Garland of ſeveral Flowers.*

The Seat of this Winde was feigned by the Antients to be in *Spain*.

* In *Hercule Oteo.* SENECA *,

—— *quæ* Zephyro
Subdita tellus, ſtupet aurato
Flumine clarum radiare Tagum.

The Lands, where *Zephyre* dwells, behold
With wonder *Tagus* ſhine in Gold.

† In laudibus *Serenæ.* CLAUDIAN †,

Deſeritur jam ripa Tagi, Zephyríque *relictis*
Sedibus, Auroræ *famulas properatur ad urbes.*

He *Tagus* banks, and *Zephyr*'s Court forſakes,
And haſte to Conquer'd *Eaſtern* Cities makes.

Not ſo much from the Vernal temperature of the place, as that it was eſteem'd the remoteſt place from whence *Italy* received theſe *Weſtern* Gales.

"*The great Figure on the top of all repreſents* PLENTY, *crowned, a* "*Branch of Palm in her right Hand, a* Cornu-copiæ *in her left.*

The

The Musick aloft on both sides, and on the two Balconies within, were twelve Waits, six Trumpets, and three Drums.

At a convenient distance before this Structure, were two Stages erected, divided, planted, and adorned like Gardens, each of them eight Yards in length, five in breadth. Upon that on the *North*-side sate a Woman representing PLENTY, crowned with a Garland of divers Flowers, clad in a Green Vestment embroidered with Gold, holding a *Cornu-copiæ*: her Attendants, two Virgins.

At His Majestie's approach to the *Arch*, this Person representing PLENTY rose up, and made Address to him in these Words;

Great Sir, the Star, which at Your Happy Birth
Joy'd with his Beams (at Noon) the wond'ring Earth,
Did with auspicious lustre, then, presage
The glitt'ring Plenty of this Golden Age;
The Clouds blown o're, which long our joys o'recast,
And the sad Winter of Your absence past,
See! the three smiling Seasons of the Year
Agree at once to bid You Welcome here;
Her Homage Dutious Flora *comes to pay;*
With Her Enamel'd Treasure strows Your Way:
Ceres, *and* Pales, *with a bounteous Hand,*
Diffuse their Plenty over all Your Land;
And Bacchus *is so lavish of his Store,*
That Wine flows now, where Water ran before.
Thus Seasons, Men, and Gods their Joy express;
To see Your Triumph, and our Happiness.

His Majesty, having passed the four *Triumphal Arches*, was, at TEMPLE-Bar, entertained with the View of a delightful Boscage, full of several Beasts, both Tame, and Savage, as also several living Figures, and Musick of eight Waits. But this, being the Limit of the Citie's Liberty, must be so likewise of our Description.

A BRIEF

NARRATIVE

OF HIS

MAJESTIE'S

SOLEMN CORONATION:

WITH

His Magnificent PROCEEDING, and

ROYAL FEAST in

WESTMINSTER-HALL.

A BRIEF NARRATIVE OF His Majeſtie's Solemn Coronation.

UPon the 23d of *April*, being Saint *George's* Day, about ſeven in the Morning, the *King* took Water from the *Privy-Stairs* at *White-Hall*, and landed at the *Parliament-Stairs*: from whence He went up to the Room behind the *Lords-Houſe*, called the *Prince's Lodgings*: where, after He had repoſed Himſelf for a while, He was arayed in Royal Robes of Crimſon Velvet, furr'd with Ermine: By which time the *Nobility*, being come together in the *Lords-Houſe*, and *Painted-Chamber*, Robed themſelves.

The *Judges* alſo, with thoſe of the *Long-Robe*, the *Knights* of the *Bath* (then in their Robes of Purple Satin, lined with white Taffaty) and *Gentlemen* of the *Privy-Chamber*, met in the Court of *Requeſts*. And, after ſome ſpace, being drawn down into *Weſtminſter-Hall*, where this great Solemnity (ordered by the Officers at Arms) began; the *Nobility*, in their proper Robes, carrying their Coronets in their Hands, proceeded according to their ſeveral Dignities, and Degrees, before His *Majeſty*, up to His Throne of State; which was raiſed at the *Weſt*-end of that large and noble Room, and there placed themſelves upon each ſide thereof.

The *King* being thus ſet in a rich Chair, under a glorious Cloth of State, Sir *Gilbert Talbot* Kt, *Maſter* of the *Jewel-Houſe*, preſented the *Sword* of *State*, as alſo the *Sword* called *Curtana*, and two other *Swords*, to the *Lord High-Conſtable*; who took and delivered them to the *Lord High-Chamberlain*, and he laid them upon the Table before the *King*.

Then did he alſo deliver the *Spurs* to the *Lord High-Conſtable*; and he the ſame to the *Lord High-Chamberlain*, who alſo placed them upon the Table.

Immediately after the *Dean* and *Prebends* of *Weſtminſter*, (by whom the *Regalia* had been brought in Proceſsion from the *Abbey-Church* unto *Weſtminſter-Hall*) being veſted in rich Copes, came up from the lower end thereof, in manner following.

1 The *Serjeant* of the *Veſtry*, in a Scarlet Mantle.
2 Then the *Children* of the *King*'s *Chapel*, in Scarlet Mantles.
3 Then the *Quire* of *Weſtminſter*, in Surplices.
4 Then the *Gentlemen* of the *King*'s *Chapel*, in Scarlet Mantles.
5 Next the *Purſuivants*, *Heralds*, and *Provincial* Kings of Arms.
6 Then the *Dean*, carrying Saint *Edward*'s *Crown*.

And after him five of the *Prebends* of that Church; the firſt carrying the *Sceptre* with the *Croſs*.

The ſecond the *Sceptre* with the *Dove*.

The third the *Orb* with the *Croſs*.

The fourth King *Edward*'s *Staff*.

The fifth the *Chalice* and *Patena*.

Paſsing thus through the *Hall*, and making their due Reverences in three places thereof; the *Quires*, with the Officers at Arms falling off on each ſide, towards the upper end of the Room; the ſaid *Dean* and *Prebends* aſcended the Steps; at the top whereof *Garter*, *Principal King of Arms* ſtanding, conducted them to the *Table* placed before the *Throne*, where they made their laſt Reverence.

Which being done, the *Dean* firſt preſented the *Crown*, which was by the *Lord High-Conſtable*, and *Lord Great-Chamberlain*, ſet upon the Table; who likewiſe afterwards received from each of the *Prebends* that part of the *Regalia*, which they carried, and laid them alſo by the *Crown*: which done, they retired.

Then

Then, the *Lord Great-Chamberlain* presenting the *Regalia* severally to the *King*, His *Majesty* thereupon disposed of them unto the *Noble-men* hereafter named, to be carried by them in the *Proceeding* to the *Abbey-Church*, viz.

Saint *Edward's Staff* to the *Earl* of *Sandwich*.
The *Spurs* to the *Earl* of *Penbroke* and *Montgomery*.
The *Sceptre* with the *Cross* to the *Earl* of *Bedford*.
The *Pointed Sword* (born on the left hand of *Curtana*) to the *Earl* of *Derby*.
The *Pointed Sword* (born on the right hand thereof) to the *Earl* of *Shrewsbury*.
The *Sword* called *Curtana* to the *Earl* of *Oxford*.
The *Sword* of *State* to the *Earl* of *Manchester*.
The *Sceptre* with the *Dove* to the *Duke* of *Albe-marle*.
The *Orb* with the *Cross* to the *Duke* of *Buckingham*.
Saint *Edward's Crown* to the *Duke* of *Ormond*.
The *Patena* to the *Bishop* of *Exeter*; and lastly,
The *Chalice* to the *Bishop* of *London*.

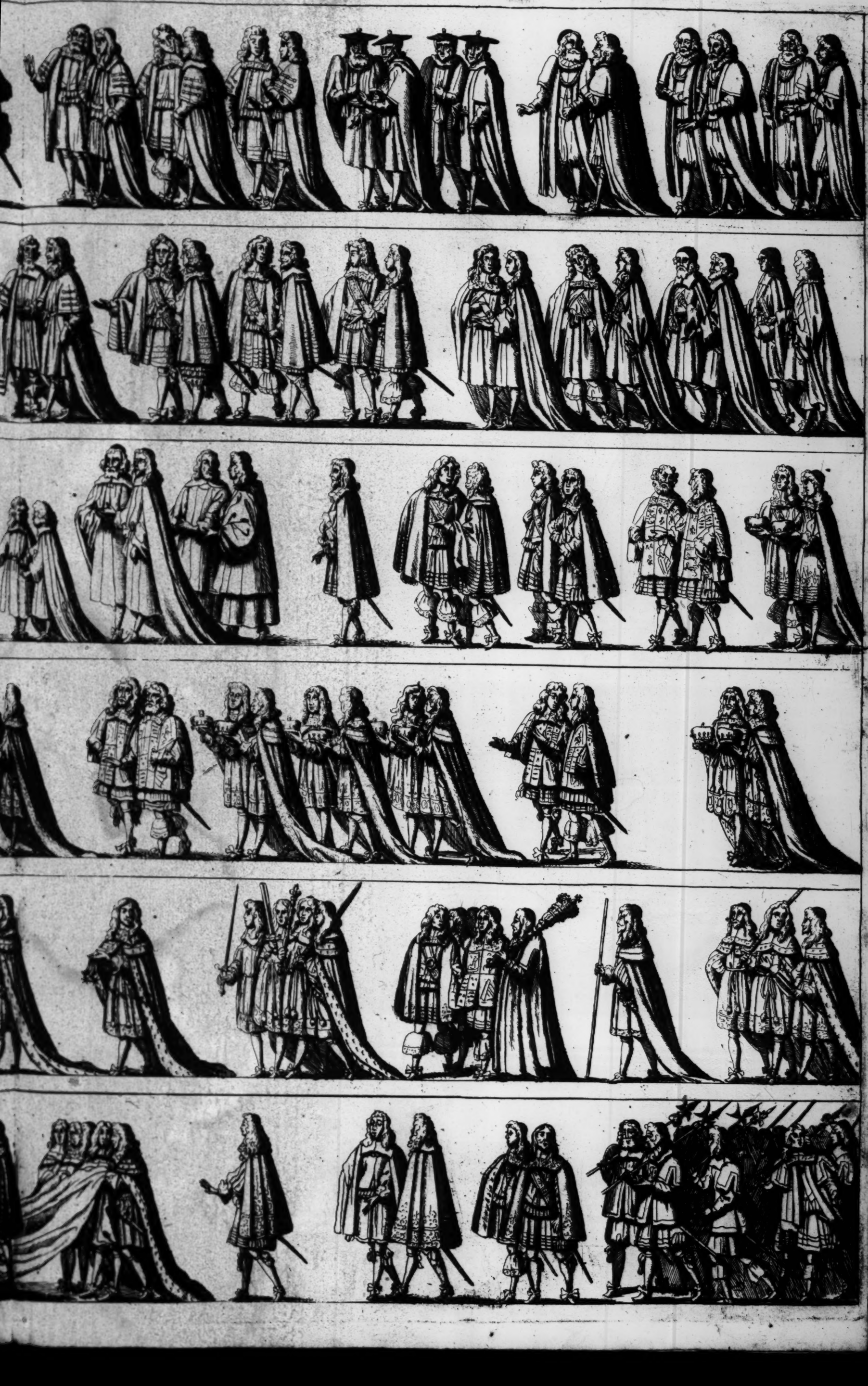
All things being thus prepared, (it being about ten a Clock,) the *Proceeding* began from the *Hall* into the *Palace-Yard*, through the *Gate-House*, and the end of *King's-street*; thence along the *Great Sanctuary*, and so to the *West-end* of the *Abbey-Church*, all upon Blew Cloth, which was spread upon the Ground, from the *Throne* in *Westminster-Hall* to the great Steps in the same *Abbey-Church*, by Sir *George Carteret* Knight, His *Majestie's* Vice-Chamberlain, as *Almoner* for that Day by special Appointment.

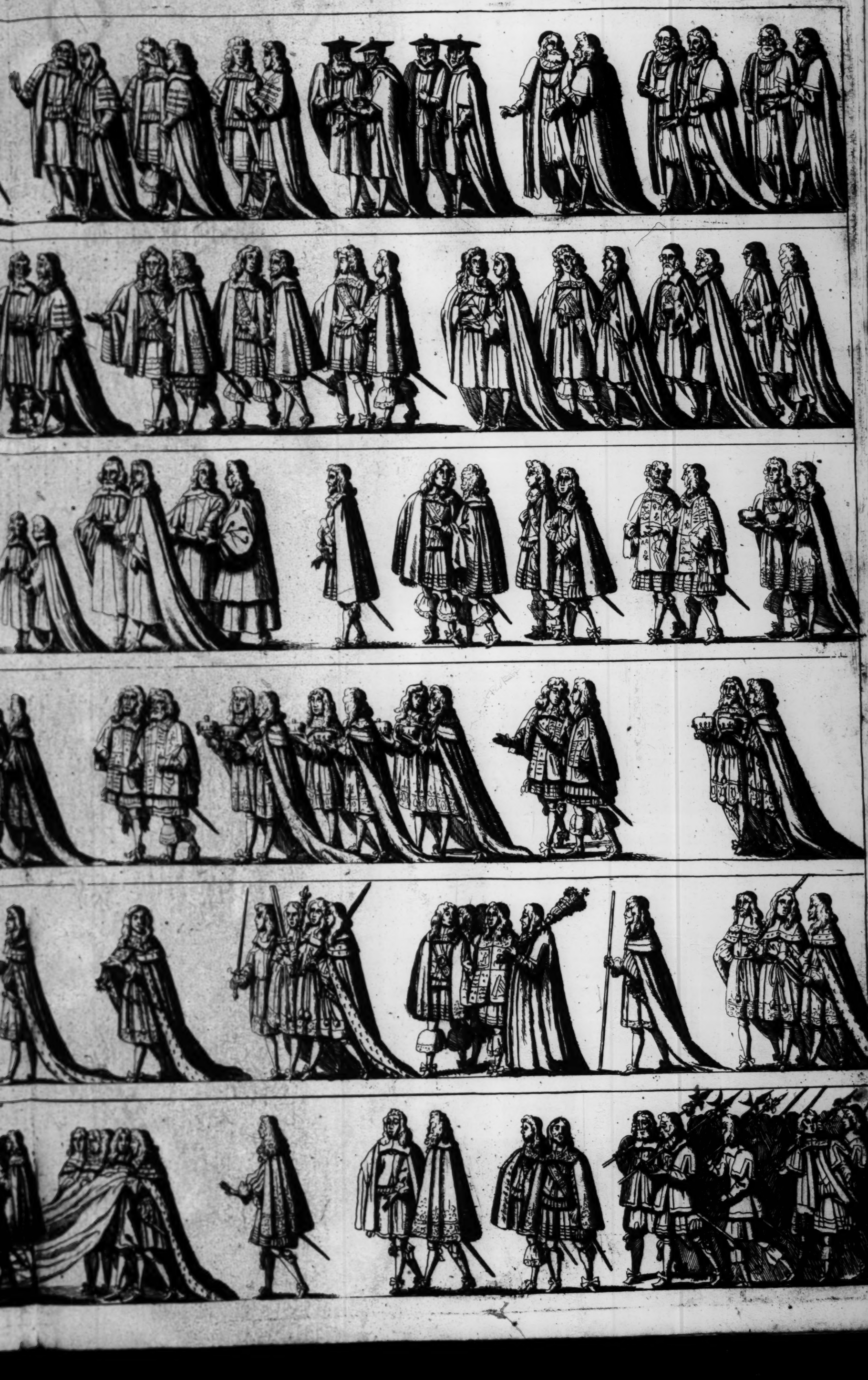
The

The PROCEEDING to the CORONATION was in this following Order.

THE *Drums* four.
The *Trumpets* ſixteen, in four *Claſsis*.
The *Six Clerks* of the *Chancery*.
Ten of the KING's *Chaplains*, having Dignities.
The *Aldermen* of LONDON.
The KING's *Learned Council* at *Law*.
The KING's *Solicitour*. The KING's *Attorney*.
The KING's eldeſt *Serjeant* at *Law*.
The *Eſquires* of the *Body*.
The *Maſters* of *Requeſt*.
The *Gentlemen* of the *Privy-Chamber*.
The *Knights* of the *Bath*, in their *Purple Robes*.
The *Barons* of the *Exchequer*, and *Juſtices* of both *Benches*, two and two, in order, according to their Seniority.
The *Lord Chief-Baron*. The *Lord Chief-Juſtice* of the *Common-Pleas*.
The *Maſter* of the *Rolls*. The *Lord Chief-Juſtice* of the *Kings-Bench*.
The *Serjeant-Porter*. The *Serjeant* of the *Veſtry*.
The *Children* of the *King's Chapel*.
The *Gentlemen* of the *King's Chapel*.
The *Prebends* of *Weſtminſter*.
The *Maſter* of the *Jewel-Houſe*.
The *Knights* of the *Privy-Council*.
Port-cullis, Purſuivant at Arms.
The *Barons* in their Robes, two and two, carrying their Caps of Crimſon Velvet, turn'd up with Miniver, in their Hands.
The *Biſhops*, two and two, according to their Dignities, and Conſecrations.
Rouge-Croix, *Blew-Mantle*, Purſuivants.
The *Viſcounts*, two and two, in their Robes, with their Coronets in their Hands.
Somerſet, *Cheſter*, Heralds.
The *Earls*, two and two, in their Robes, holding their Coronets in their Hands.

Richmond,





Richmond, *Windſor*, Heralds.
The *Marqueſs* of *Dorcheſter*, The *Marqueſs* of *Worceſter*,
in their Robes, with their Coronets in their Hands.

Lancaſter, *York*, Heralds.
Norroy, *Clarencieux*, Provincial Kings,
carrying their Crowns in their Hands.

The *Lord High-Treaſurer*, The *Lord High Chancellour*.

Saint *Edward's Staff*, born by the *Earl* of *Sandwich*,
The *Spurs*, born by the *Earl* of *Penbroke*, and *Montgomery*,
Saint *Edward's Sceptre*, born by the *Earl* of *Bedford*.

The *third Sword*, drawn, and born by the *Earl* of *Derby*.

The *Sword* called *Curtana*, drawn, and born by the *Earl* of *Oxford*.

The *Pointed Sword*, drawn, and born by the *Earl* of *Shrewsbury*.

The *Lord Maior* of London.

Garter, Principal King of Arms.

The *Gentleman-Uſher* of the *Black-Rod*.

The *Earl* of *Lindſey*,
Lord Great-Chamberlain of ENGLAND.

Arms.

The *Earl* of *Suffolk*, *Earl Marſhal* for this preſent occaſion.

The *Sword* of *State* in the Scabbard, born by the *Earl* of *Manchester*, *Lord Chamberlain* of the *Houſhold*.

The *Earl* of *Northumberland*, *Lord Conſtable* of *England* for this preſent occaſion.

Arms.

His Highneſs the *Duke* of YORK.

at

The *Sceptre*, with the *Dove*, born by the *Duke* of *Albemarle*.

St. *Edward's Crown*, born by the *Duke* of *Ormond*, *Lord High-Steward* for this preſent occaſion.

The *Orb*, born by the *Duke* of *Buckingham*.

at

Serjeants

The *Patena*, born by the *Biſhop* of *Exceter* in his Cope.

The *Regale*, or *Chalice*, born by the *Biſhop* of *London* in his Cope.

Serjeants

The

This mistake is thus rectified, in Sr Edward Walker's, then Garter King of Armes, his Manuscript, wch he left in ye Heralds Office.

The *Penſioners* with their *Pole-Axes.*

Barons of the *Cinque-Ports*, (their whole Number XVI.) habited in Doublets of Crimſon Satin, Scarlet Hoſe, Scarlet Gowns, lined with Crimſon Satin, black Velvet Caps, and black Velvet Shoes, carrying the *Canopy*.

The *KING*

ſupported by the Biſhops of

Bath and *Wells*, and *Dureſme*.

His Train born by the Lords

Mandevil, *Cavendiſh*, ~~Gerborne~~ *Offory*, and *Percy*;

and aſsiſted by the Lord *Mansfield*,

Maſter of the *Robes*.

The *Earl* of *Lauderdale*,

one of the *Gentlemen* of the *Bed-Chamber*:

Mr. *Seamour*, Mr. *Aſhburnham*,

both Grooms of the Bed-Chamber.

The *Captain* of the *Guard*.

The *Captain* of the *Penſioners*.

The *Yeomen* of *Guard*, in their *Coats*.

Barons of the *Cinque-Ports*, (their whole Number XVI.) habited in Doublets of Crimſon Satin, Scarlet Hoſe, Scarlet Gowns, lined with Crimſon Satin, black Velvet Caps, and black Velvet Shoes, carrying the *Canopy*.

The *Penſioners* with their *Pole-Axes*.

When the *Proceeding* was entered the *Abbey-Church*, all, paſsing through the *Quire*, went up the Stairs toward the *great Theatre*; and, as they came to the top thereof, were diſpoſed by the *Heralds* into two *Galleries*, built on either ſide the upper end of the *Quire*. On the *North* ſide, the *Aldermen* of *London*, the *Judges*, and others of the *Long-Robe*; as alſo the *Quire* of *Weſtminſter*, with the *Gentlemen* and *Children* of the *King's Chapel*; and, on the *South* ſide, the *Knights* of the *Bath*, and *Gentlemen* of the *Privy-Chamber*.

Near the *Pulpit* ſtood the *Maſter* of the *Jewel-Houſe*, and the *Lord Maior* of *London*.

The *Nobility* were ſeated on Forms round about the in-ſide of the *Theater*: on the corner whereof, neareſt to the *Altar*, adjoyning to the two uppermoſt *Pillars*, ſtood the *Provincial Kings*, *Heralds*, and

and *Purſuivants* at Arms, within Rails there placed.

Within the Rails, on either ſide the entrance of the *Theatre* from the *Quire*, ſtood the Serjeants at Arms (XVI. in number) with their Maces. And over the Door, at the *Weſt*-end of the *Quire*, ſtood the Drums and Trumpets.

The *King*, being entered the *Weſt*-door of the *Church* (within which a *Fald-ſtool*, and *Cuſhions* were laid ready for him to kneel at) was received with an *Anthem*, begun by the whole *Quire*, viz.

The firſt, fourth, fifth, and ſixth *Verſes* of the 122d *Pſalm*: beginning thus;

I was glad when they ſaid unto me, We will go into the Houſe of the Lord, &c.

He kneeled down, and uſed ſome ſhort Ejaculations; which being finiſhed, He thence proceeded up to the *Theatre* (erected cloſe to the four high *Pillars*, ſtanding between the *Quire* and the *Altar*) upon which the *Throne* of *Eſtate* was placed (being a Square raiſed five Degrees) on the *Eaſt*-ſide whereof were ſet a *Chair*, *Foot-ſtool*, and *Cuſhion*, covered with Cloth of Gold, whereon for a while He repoſed Himſelf.

Immediately after, the *Biſhop* of *London* (who was appointed to Officiate, in part, that Day, for the *Arch-Biſhop* of *Canterbury*, whoſe age and weakneſs rendered him uncapable of performing his whole Duty at this *Coronation*) having the *Lord High Conſtable*, the *Earl Marſhal*, the *Lord Great Chamberlain*, the *Lord High Chancellour*, and *Lord Chamberlain* of the *Houſhold* before him, went firſt to the *South*, next to the *Weſt*, and laſtly, to the *North* ſide of the *Theatre*; and at every of the ſaid three ſides, acquainted the *People*, that he preſented to them *King* CHARLES, the rightful Inheritour of the *Crown* of this *Realm*; and asked them, if they were willing to do their *Homage*, *Service*, and *Bounden Duty* to Him.

As this was doing, the *King* roſe up, and ſtood by the aforeſaid *Chair*, turning His Face ſtill to that ſide of the *Stage*, where the ſaid *Biſhop* ſtood, when he ſpake to the *People*; who ſignified their willingneſs, by loud Shouts, and Acclamations.

The ſame Queſtion was likewiſe put by the ſaid *Biſhop* to all the *Nobility* preſent.

Immediately after, this following *Anthem* was ſung by the *Gentlemen* of the *King*'s *Chapel*:

Let thy Hand be ſtrengthened, and thy right Hand be exalted, &c.

In which time, a large *Carpet* was ſpread by certain Officers of the removing *Ward-robe*, from the *Altar*, down below the *hault-Paces* thereof; and over that a *ſilk Carpet*, and *Cuſhion*, laid by the *Gentleman-Uſher* of the *Black-Rod*, aſsiſted by the *Yeoman* of the *Ward-robe*. Which being done, the *Biſhop* of *London* went down from the *Theatre* towards the *Altar*; and, having made his Reverence, placed himſelf at the *North*-ſide thereof.

Then the *King* deſcended from His *Throne*, and proceeded towards the *Altar*, ſupported by the *Biſhops* of *Dureſme*, and *Bath* and *Wells*, with the *four Swords*; the *grand Officers*, the *Noble-men*, *Biſhops*, who carried the *Regalia* before Him, and *Dean* of *Weſtminſter* alſo attending. Being come to the Steps of the *Altar*, He kneeled down, and firſt offered a *Pall* of Cloth of Gold; next an *Ingot* of Gold of a pound weight, prepared by the Maſter of the great *Ward-robe*, and *Treaſurer* of the *Houſhold*, by virtue of their *Offices*. Immediately after, His *Majeſtie* retired to a *Chair* of *State*, ſet on the *South*-ſide of the *Altar*, a little below the Traverſe of Crimſon Taffaty.

After this, the *Biſhops*, and *Noble-men*, who carried the *Regalia*, preſented every particular to the *Biſhop* of *London*, who placed them upon the *Altar*; and then retired to their Seats. And the *King* kneeled at a *Fald-ſtool* (ſet on the right ſide of his ſaid *Chair* of *State*) whil'ſt the *Biſhop* of *London* ſaid the *Prayer*, beginning thus,

O God, which doſt viſit thoſe, that are humble, &c.

Which *Prayer* ended, the *Biſhop* of *Worceſter* went up into the *Pulpit*, placed on the *North*-ſide of the *Altar*, oppoſite to the *King*, and began his SERMON; the Text being taken out of the 28th *Chapter* of the *Proverbs*, and the ſecond *Verſe*.

On the *King*'s right Hand ſtood the *Biſhop* of *Dureſme*, and beyond him the *Noble-men*, that carried the SWORDS, who held them naked, and erect. The *Duke* of YORK ſate a little behind Him on His left Hand; next to whom ſtood the *Biſhop* of *Bath* and *Wells*, together with the *Lord Great-Chamberlain*.

The

The *Lord High-Chancellour*, and *Lord High-Treasurer*, sate on a Form behind the *Duke* of YORK; and behind them, in a Gallery, sate the *Dutchess* of YORK.

In the same Gallery also were placed

Baron Bateville, Ordinary *Ambassadour* from *Spain*.

Prince Maurice of *Nassau*, Extra-ordinary *Ambassadour* from the *Elector* of *Brandenburgh*.

Monsieur Weyman, the *Elector's Chancellour*, who was joyned in Commission with him.

The *Count Coningsmark*, Envoy from *Sweden*.

Monsieur Friesendorf, Resident of *Sweden*.

Monsieur Petcom, Resident of *Denmark*.

Monsieur Plessis Bellieure, Envoy from *Monsieur* the *Duke* of *Orleans*.

Signieur Giavarina, Resident of *Venice*.

Signieur Bernardi, Resident of *Genoa*.

Monsieur La-Motte, and *Monsieur Frays*, } Envoys from the *Prince Elector*.

Monsieur Gormers, Deputy Extra-ordinary from *Hamburgh*.

An Envoy from the *Cardinal* of *Hess*.

The *Marquess de Montbrun*, with several other *Gentlemen-strangers*.

But *Don Francisco de Mello*, the *Ambassadour* of *Portugal*, was placed in the *Lord Chamberlain's* Box.

On the *North*-side of the *Altar* sate the *Bishop* of *London*, directly opposite to the *King* in the *Arch Bishop's* Chair, covered with Purple Velvet: the rest of the *Bishops* being placed on Forms behind him.

And higher, towards Saint *Edward's Chapel*, stood *Garter*, Principal King of Arms, with the *Officers* of the standing and moving *Ward-robe*, in Scarlet Gowns; the *Sergeant* of the *Vestry* with his gilt Verge, and other Vergers: as also some of the *Grooms* and *Pages* of the *Bed-Chamber*, who attended to do service, as occasion required.

Opposite to them, on the *South*-side of the *Altar*, stood the *Dean* and *Prebends* of *Westminster*.

Saint *Edward's* antient *Chair* (covered all over with Cloth of Gold) was placed upon the *North*-side of the *Altar*, a little lower then that belonging to the *Arch-Bishop*, but something nearer the middle of the *Isle*, and between the *King's* Chair of State, and the Pulpit.

SERMON being ended, the *Biſhop* of *London* ariſing from his Seat, drew near to the *Chair* of *State*, and asked of the *King* (who then uncovered His Head) whether He was willing to take the uſual *Oath* of His *Progenitors*, *viz.* to confirm the *Laws* to the *People*, and namely the *Franchiſes* granted to the *Clergy* by Saint *Edward* the *Confeſſour*; to maintain the *Goſpel* eſtabliſhed in the *Kingdom*; to keep *Peace*; execute *Juſtice*, and grant the *Commons* their rightful *Cuſtoms*: unto every of which Queſtions His Majeſty made particular Anſwers, That *He would*.

Then likewiſe did the *Biſhop* of *Rocheſter* read the *Biſhop's Petition* to the *King*; the *Prayer* whereof was, That He would preſerve unto them, and the *Churches* committed to their charge, all *Canonical Privileges*; due *Law*, and *Juſtice*; as alſo protect, and defend *them*, and the *Churches*, under their Government: which His *Majeſty* moſt graciouſly by a large Anſwer (which repeated the words of the *Petition*) granted, and promiſed to perform.

Afterwards the *King*, aſsiſted by the *Biſhops* of *Dureſme*, and *Bath* and *Wells*, was led from His *Chair* up to the *Altar* (the *Sword* of *State* being born before Him, and the *Lord Great Chamberlain* attending) where He took an *Oath* to perform, and keep what He had promiſed.

Which *Oath* taken, the *King* was led, in like manner, back to His *Chair* of *State*; and immediately the *Biſhop* of *London* begun the *Hymn*, *Come Holy Ghoſt, eternal God*, &c. the *Quires* ſinging the reſt of it.

And a little before the ending thereof, the *Fald ſtool* was ſet again at the *King's* right Hand; whereat (as ſoon as the *Hymn* was finiſhed) He kneeled) the *Biſhop* of *London* ſtanding before Him, and ſaying the following *Prayer*,

We beſeech thee, O Lord, Holy Father, Almighty, and everlaſting God, for this thy Servant CHARLES, *&c.*

This *Prayer* ended, the *Biſhop* of *London* went to the *North*-ſide of the *Altar*, the *King* ſtill kneeling; and forthwith the *Biſhops* of *Peterborough*, and *Glouceſter*, went, and kneeled on the upper hault-pace of the *Altar*, where they began the *Letany*, the *Quires* ſinging the *Reſponſes*; the *Dean* of *Weſtminſter*, kneeling all the while on the *King's* left Hand.

After the *Letany* followed three *Prayers*, ſaid by the *Biſhop* of *London*

London at the *North* side of the *Altar*; and, a little before the last of them was ended, the *Arch-Bishop* of *Canterbury* came out at the *North*-door of *Saint* EDWARD's *Chapel*, vested in an rich antient Cope.

The third *Prayer* being ended, the said *Arch Bishop* standing before the *Altar*, began the *Versicle*,

Lift up your Hearts.

Resp.

We lift them up to the Lord.

Arch-Bishop.

Let us give thanks unto the Lord our God.

Resp.

It is meet and right so to do.

Arch-Bishop.

It is very meet, and right, and our bounden Duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, &c.

Then the *King* arose from before the *Fald stool*, and went to the *Altar*, supported by the aforesaid *Bishops* of *Duresme*, and *Bath* and *Wells*: where He was disrobed by the *Lord Great-Chamberlain* of His *Royal Robes*, which were immediately carried thence into the Traverse erected in Saint *Edward's Chapel*.

Whilst this was in doing, the *Chair*, that was before placed at the entrance of the *Theatre* was removed, and set on the *North*-side of the *Altar*, betwixt it, and Saint *Edward's Chair*: whereunto the *King* being come, sate down, and was *anointed* by the said *Arch-Bishop*, (the *Dean* of *Westminster* holding the *Ampulla*, and pouring the Oyl out into the *Spoon*) first on the Palms of both His Hands, the *Arch-Bishop*, as he *anointed* Him, pronouncing the *Prayer*, which beginneth thus;

Let these Hands be anointed with Holy Oyl, as Kings and Prophets have been anointed, &c.

After

After which, the *Quire* ſung this *Anthem*,

Sadoc *the Prieſt, and* Nathan *the Prophet anointed* Solomon *King, and all the People rejoyced, and ſaid,* God ſave the KING.

At the end of which *Anthem*, the *Arch-Biſhop* ſaid the *Prayer*, beginning thus;

Look down, Almighty God, with thy favourable Countenance upon this Glorious KING, *&c.*.

And then proceeded with His anointing on the *King*'s Breaſt, between His Shoulders, on both His Shoulders; the two bowings of His Arms, and on the Crown of His Head, in manner aforeſaid.

Which being done, and the *Anointing* dryed up with fine Linen; and alſo the Loops of His Shirt cloſed up by the *Dean* of *Weſtminſter*, the *Arch-Biſhop* ſaid the two *Prayers*, beginning thus;

1 *God, the Son of God,* Chriſt Jeſus *our Lord, who is anointed of his Father with the Oyl of Gladneſs above his Fellows*, &c.
2 *God, which art the Glory of the Righteous, and the Mercy of Sinners*, &c.

During the time of this His *Unction*, a rich *Pall* of Cloth of Gold, was held over the *King*'s Head by the *Dukes* of *Buckingham*, and *Albe-marle*; and the *Earls* of *Berks* and *Sandwich*, as *Knights* of the moſt Noble Order of the *Garter*.

After theſe *Prayers*, the *Lord Great-Chamberlain* delivered the *Coif* to the *Arch-Biſhop*, who put it on the *King*'s Head: and immediately after, the *Dean* of *Weſtminſter* put the *Colobium Sindonis*, or *Surplice* upon the *King*; the *Arch-Biſhop* ſaying the *Prayer*, beginning thus;

O God, the King of Kings, and Lord of Lords, by whom Kings do reign, and Law-givers do make good Laws, vouchſafe, we beſeech thee, in thy favour, to bleſs this Kingly Ornament, &c.

Then the *Dean* of *Weſtminſter*, having likewiſe fetched the *Tiſhue-Hoſe* and *Sandals* from the *Altar*, arrayed the *King* therewith; as alſo with the *Super-tunica*, or *cloſe Pall* of Cloth of Gold, and girded the ſame about Him.

After

After all this, the ſaid *Dean* took the *Spurs* from off the *Altar*, and delivered them to the *Lord Great-Chamberlain*, who, having touched the *King*'s Heels therewith, forthwith ſent them back to the *Altar*.

Then the *Arch-Biſhop* received the *Sword* of *State* in the Scabbard from the *Lord-Chamberlain* of the *Houſhold*, and laid it upon the *Altar*, ſaying the *Prayer*, beginning thus,

Hear our Prayers, we beſeech thee, O Lord, and vouchſafe, by thy right Hand of Majeſty, to bleſs, and ſanctifie this SWORD, &c.

This *Prayer* finiſhed, the *Arch-Biſhop*, and *Biſhops* aſſiſting, delivered the *Sword* back to the *King*, ſaying, *Accipe gladium per manus Epiſcoporum.*

Whereupon, the *Lord Great-Chamberlain* girt it about the *King*, and the *Arch-Biſhop* ſaid,

Receive this Kingly Sword, which is hallowed for the defence of the Holy Church, &c.

After this, the *Dean* of *Weſtminſter* took the * *Armil*, made of Cloth of Tiſhue, and put it about the *King*'s Neck, tying it to the bowings of His Arms; the *Arch-Biſhop* ſtanding before the *King*, with the *Biſhop* of *London* on His right Hand, and ſaying,

Receive the Armil of Sincerity, and Wiſdom, &c.

Next the *Mantle*, or *open Pall*, being made of Cloth of Gold, and lined with red Taffaty, was put upon Him by the ſaid *Dean*; the *Arch-Biſhop* likewiſe uſing the words of Signification, *viz.*

Receive this Pall, &c.

In the next place, the *Arch-Biſhop* took *Saint* EDWARD's *Crown*, and bleſſed it, ſaying,

God, the Crown of the Faithful, &c.

* Armillæ *ſunt in modum Stolæ, & ab utraque ſcapula uſque ad Compages Brachiorum erunt dependentes, in ipſis Compagibus laqueis ſericeis connexæ.*

In

In the mean time, *Saint* EDWARD's *Chair* was removed into the middle of the *Iſle*, and ſet right over againſt the *Altar*, whither the *King* went, and ſat down in it: and then the *Arch-Biſhop* brought *Saint* EDWARD's *Crown* from the *Altar*, and put it upon His Head.

Whereupon, all the *People*, with loud and repeated ſhouts, cryed, *God ſave the* KING; and, by a Signal then given, the great *Ordinance* from the *Tower* were alſo ſhot off.

At the ceaſing of theſe Acclamations, the *Arch-Biſhop* went on, ſaying,

God crown Thee with a Crown of Glory, and Righteouſneſs, &c.

Adding thereunto the *Prayer*, beginning thus;

* At which words the *King* bowed His Head.

O God of Eternity, &c. *Bleſs this thy Servant, who* * *boweth His Head unto thy Majeſtie*, &c.

After which *Prayer*, the *Arch-Biſhop* read the *Confortare*,

Be ſtrong, and of a good Courage, and obſerve the Commandments of the Lord, to walk in his ways, &c.

In the mean while, the *Quires* ſung this *Anthem*,

The King ſhall rejoyce in thy ſtrength, O Lord. Exceeding glad ſhall He be of thy Salvation, &c.

Upon this, the *Dukes*, *Marqueſſes*, *Earls*, and *Viſcounts* put on their *Coronets*; the *Barons* their *Caps*: And Mr. *Garter*, and the *Provincial Kings* put on their *Coronets*.

Then the *Maſter* of the *Jewel-Houſe* delivered to the *Arch-Biſhop* the *Ring*, who conſecrated it, ſaying,

Bleſs, O Lord, and ſanctifie this Ring, &c.

After which, he put it upon the fourth Finger of the *King*'s right Hand, and ſaid,

Receive this Ring of Kingly Dignitie, and by it the Seal of Catholick Faith, &c.

And then uſed the *Prayer*, beginning thus;

O God,

O God, to whom belongeth all Power, and Dignity, give unto thy Servant CHARLES *the Fruit of His Dignity*, &c.

Which *Prayer* being finiſhed, the *Linen Gloves* were delivered to the KING by the *Lord Great-Chamberlain*. Then the KING went to the *Altar*, ungirt His *Sword*, and offered it: which, being redeemed by the *Lord-Chamberlain* of the *Houſhold*, was drawn out of the Scabbard, and carried naked by him all the following part of the Solemnity.

Then the *Arch-Biſhop* took the *Scepter*, with the *Croſs*, from off the *Altar*, and delivered it into the KING's right Hand, ſaying,

Receive this Scepter, the Sign of Kingly Power, the Rod of Kingdoms, the Rod of Virtue, &c.

Whilſt this was pronouncing by the *Arch-Biſhop*, Mr. *Henry Howard* (Brother to *Thomas* Duke of *Norfolk*) delivered, by virtue of his Tenure of the *Manour* of *Wirkſop*, in the County of *Norfolk*, to the *King* a rich *Glove* for His right Hand; which having put on, He then received the *Scepter*. And after that the *Arch-Biſhop* ſaid the *Prayer*, beginning thus,

O Lord, the Fountain of all good things, &c. *Grant, we beſeech thee, to this thy Servant* CHARLES, *that He may order aright the Dignity, which He hath obtained*, &c.

During which time, the ſaid Mr. *Howard* performed the Service, *ratione tenuræ dicti Manerii de* Wirkſop, of ſupporting the *King*'s right *Arm*.

Next of all, the *Arch-Biſhop* took the *Scepter* with the *Dove*, and gave it into the *King*'s Hand alſo, ſaying,

Receive the Rod of Vertue, and Equity, learn to make much of the Godly, and to terrifie the Wicked, &c.

After which, the *King* kneeled, holding both the *Scepters* in His Hands, whilſt the *Arch-Biſhop* thus bleſſed Him,

The Lord bleſs Thee, and keep Thee; and as He hath made Thee King *over his People, ſo he ſtill proſper Thee in this World, and make Thee partaker of his Eternal Felicity in the World to come.* Amen.

Then the KING aroſe, and ſet Himſelf again in Saint *Edward's Chair*, whil'ſt the *Arch-Biſhop* and *Biſhops* preſent, one after another, kneeled before Him, and were kiſſed by Him.

Whcih done, the KING returned to that *Chair*, placed on the *Theatre* behind His *Throne*, having then alſo the *four Swords* born naked before Him, (the *Arch-Biſhops*, *Biſhops*, and *Great Officers* attending) at whoſe arrival there, the *Arch-Biſhop* ſaid this *Prayer*,

Grant, O Lord, that the Clergie and People, gathered together by thine Ordinance for this ſervice of the KING, &c.

Then the *King* repoſed Himſelf in the ſaid *Chair*, whilſt both the *Quires* ſung *Te Deum*.

When *Te Deum* was ended, the *King* aſcended His *Throne* placed in the midſt of the *Theatre* (the *Swords*, and Great *Officers* ſtanding on either ſide; as alſo the *Biſhops*) the *Arch-Biſhop* then ſaying,

Stand, and hold faſt from henceforth that Place, whereof hitherto You have been Heir by the Succeſſion of Your Fore-Fathers, &c.

After this, the *Biſhops*, and *Nobility* did their Homage to the *King* in manner following.

And firſt the *Arch-Biſhop* of *Canterbury* kneeled down before the *King's* Knees, and ſaid,

I, WILLIAM Arch-Biſhop *of* CANTERBURY, *ſhall be Faithful, and True, and Faith, and Truth bear unto You, Our Sovereign Lord, and Your Heirs, Kings of* ENGLAND, *and ſhall do, and truly acknowledg the Service of the Land, which I claim to hold of You, in right of the Church:* So help me God.

Which ſaid, he kiſſed the *King's* left Cheek.

The like did all the other *Biſhops*, that were preſent.

Then came up the *Duke* of YORK, with *Garter*, Principal *King* of *Arms*, before Him, and His Train born by two Gentle-men, who, being

being arrived at the *Throne*, kneeled down before the *King*, put off His Coronet, and did His *Homage* in these words;

I, James *Duke of* York, *become Your Liege-man, of Life and Limb, and of Earthly Worship: and Faith and Truth I shall bear unto You, to live and die against all manner of Folk*: So God me help. At which the *Drums* beat, *Trumpets* sounded, and all the *People* shouted.

The like did the *Dukes* of *Buckingham*, and *Albe-marle*, for themselves, and the rest of the *Dukes*.

So also did the *Marquesses* of *Worcester*, and *Dorchester*.

Next, the *Earl* of *Oxford* did *Homage* after the same manner for himself, and the rest of the *Earls*, who attended upon him to signifie their Consents.

After him, *Viscount Hereford* did the like for himself, and the rest of the *Viscounts*; and then the *Drums* beat, and *Trumpets* sounded again, and the *People* shouted.

Lastly, the *Baron Audley* in like manner did *Homage* for himself, and all the *Baronage*, who also accompanied him to the *Throne*, in testification of their Consents; which being finished, *Drums*, *Trumpets*, and *Shouts* followed.

Afterwards the *Duke* of York, and all the *Nobility* singly ascended the *Throne*, and touched the *King's Crown*, promising by that Ceremony to be ever ready to support it with all their power.

During the performing of this Solemn Ceremony, the *Lord High-Chancellour* went to the *South West*, and *North*-sides of the *Stage*, and proclaimed to the *People* the *King's General Pardon*, being attended by Mr. *Garter* to the *South*-side, and by a *Gentle-man-Usher*, and two *Heralds* to the other two Sides.

And at these three Sides, at the same time, did the *Lord Cornwallis*, *Treasurer* of His *Majestie's Houshold*, fling abroad the *Medals*, both of Gold, and Silver, prepared for the Coronation, as a Princely Donation, or Largess, among the *People*. An *Etype* of which is this,

The *King* being thus enthronized, the *Gentlemen* of His *Chapel* began this following *Anthem*,

Behold, O Lord, our Defender, and look upon the Face of thine Anointed.

At the ending of which *Anthem*, the *Trumpets* ſounded, and *Drums* beat again. In which time the *Biſhop* of *London* went up to the High-*Altar*, and began the *Communion*; and immediately the *King* took off His *Crown*, and delivered it to the *Lord High-Chamberlain* to hold; the *Scepter* with the *Croſs* to Mr. *Henry Howard*, and that with the *Dove* to the *Duke* of *Albemarle*.

The Epiſtle (taken out of the Firſt *Epiſtle* of St. *Peter*, the ſecond *Chapter*, and beginning at the eleventh *Verſe*) was read by the *Biſhop* of *Chicheſter*.

The Goſpel (being part of the twenty ſecond *Chapter* of St. *Matthew*, beginning at the fifteenth *Verſe*) by the *Biſhop* of *Ely*.

After which, the *Nicene Creed* was began by the *Biſhop* of *London*, and ſung by the *Gentle-men* of the *Chapel*.

All which time the *King* ſtood by His *Throne*.

But towards the end of the *Creed* He took again His *Crown* from the *Lord Great-Chamberlain*, and put it on His Head; as alſo the *Scepter* with the *Croſs* from Mr. *Howard*, and that with the *Dove* from the *Duke* of *Albemarle*, and prepared for His Deſcent from His *Throne* towards the *Altar*, to receive the Communion.

And, as ſoon as ſinging of the *Creed* was fully ended, the *King* deſcended with the *Crown* on His Head, and *Scepters* in both Hands, (the *Biſhops* of *Dureſm*, and *Bath* and *Wells*, ſupporting Him) with the four *Swords* naked before, all the great *Officers* attending. In the time of which *Proceeding* the *Quire* ſung,

Let my Prayer come up into thy preſence, as the Incenſe, and the lifting up of my Hand be as an Evening-Sacrifice.

Here the *Arch-Biſhop* of *Canterbury* retired from the *Ceremonies* into Saint *Edward*'s *Chapel*, and thence went home, leaving the remainder of his Duty to be performed by the *Biſhop* of *London*.

At the *King*'s approach to the *Altar*, the *Biſhop* of *Ely* delivered unto Him Bread, and Wine, which He there offered, and then returned to the *Fald ſtool*, on the *South* ſide of the *Altar*, near His *Chair* of *State*; before which He kneeled down, and laid His Crown upon the

the *Cushion* before Him, towards His right Hand; and the *Scepter* with the *Dove*, on His left; and gave again to Mr. *Howard* the *Scepter* with the *Cross*, who held it, kneeling on the *King*'s right Hand: the *Grand Officers*, and the *Noble-men*, with the four *Swords* naked, and erect, standing about Him.

Then the *Bishop* of *London* said this *Prayer*,

Bless, O Lord, we beseech thee, these thy Gifts, and sanctifie them unto this holy Use, &c.

At the end of which, the Lord *Cornwallis*, *Treasurer* of the *Household*, delivered another *Wedg* of *Gold* (which goeth under the name of the *Mark* of *Gold*) to the *Lord Great-Chamberlain*, who presenting it to the *King*, He offered it into the *Bason*, kneeling still at His *Fald-stool*, whilst the *Bishop* of *London* said the following *Prayer*, beginning thus;

Almighty God, give Thee the Dew of Heaven, and the Fatness of the Earth, and abundance of Corn, and Wine, &c.

And next pronounced this Blessing,

Bless, O Lord, the virtuous carriage of this KING, *and accept the Work of His Hands*, &c.

Then the *Bishop* proceeded to the Consecration of the *Sacrament*: which being finished, he first of all received; next, the *Dean* of *Westminster*; then, the *Bishop* of *Bath* and *Wells*; and lastly, the *Bishop* of *Duresm*.

These four *Prelates* having communicated, and Preparation made for the *King*'s Receiving (who kneeled all this while before the *Fald-stool*) the *Bishop* of *London* gave the *King* the *Bread*, and the *Dean* of *Westminster* the *Cup*.

As soon as the *King* had received, this *Anthem* was begun by the upper *Quire*.

O hearken unto the voice of my Calling, my King, and my God, &c.

In the mean while, the King returned to His *Throne* upon the *Theatre*, with the *Crown* on His Head, and bearing the *Scepters* in His Hands.

When

When He came thither, He firſt put off His *Crown*, and delivered it to the *Lord Great-Chamberlain*: then the *Scepter* with the *Croſs* to Mr. *Howard*; and that other with the *Dove* to the *Duke* of *Albemarle*.

After this the *Biſhop* of *London* went on with the *Communion*; which being finiſhed, the *King* (attended as before) deſcended from His *Throne* crowned, with both the *Scepters* in His Hand, (the reſt of the *Regalia* being carried before Him; and thence proceeded into Saint *Edward*'s *Chapel*, where He took off Saint *Edward*'s *Crown*, and delivered it to the Biſhop of *London*; who immediately laid it upon Saint *Edward*'s *Altar*, all the reſt of the *Regalia* being given into the hands of the *Dean* of *Weſtminſter*, and laid there alſo. Then He retired into a Traverſe, where He was diſrobed of the Robes He was crowned in, which were delivered to the *Dean* of *Weſtminſter* to lay up with the reſt of *Regalia*) and inveſted with His Royal Robes of Purple Velvet, He came near to Saint *Edward*'s *Altar*, where the *Biſhop* of *London* ſtanding ready with the *Imperial Crown* in his hands, ſet that upon His Head. All which being performed, He took the *Scepter* with the *Croſs* in His right Hand, and the *Globe* in His left; and proceeded to *Weſtminſter-Hall*, the ſame way that He came; and attended after the ſame manner, ſaving that the *Noble-men*, and *Biſhops*, who brought the *Regalia* to the *Abbey-Church*, went not now immediately before Him, as they did then, but were ranked in places according to their Degrees: all the *Noble-men* having their *Coronets*, and *Caps* on their Heads; and the *Kings* of *Arms* their *Coronets*.

The *Proceeding* being entred into *Weſtminſter-Hall*, the *Nobility*, and others, who had Tables aſsigned them, went, and placed themſelves thereat; but the *King*, (attended with the *Great Officers*) with-drew into the *Inner-Court* of *Wards*, for half an hour.

In the mean time, all the *Tables* in the Body of the *Hall* were ſerved; *viz.* before the *King*'s *Service* came up, and were placed in this manner.

1. On the right hand (*viz.* the *South*-Eaſt ſide of the *Hall*) were ſet two *Tables*, one beneath the other: at the upper end of the firſt (which had two *Side-Tables* to ſerve it) ſate the *Biſhops*; and below them the *Judges*, with the reſt of the *Long-Robe*.

2. At the ſecond *Table* (which had two *Side-board Tables* likewiſe to ſerve it) ſate the *Maſters* of the *Chancery* and the *Six Clerks*. At which likewiſe the *Barons* of the *Cinque-Ports* were then neceſsitated to ſit (by reaſon of a Diſturbance which ſome of the *King*'s Footmen made in offering to take the *Canopy* from them) although the upper end of the firſt *Table* was appointed for them.

On

On the other ſide of the *Hall* was placed likewiſe a long Table, which reached down near to the *Common-Pleas-Court*, whereat the *Nobility* dined. 3.

And behind this, cloſe to the Wall, at a ſhorter Table, ſate the *Lord Maior*, *Aldermen*, *Recorder*, and twelve chief Citizens of *London*.

Laſtly, within the *Court* of *Common-Pleas* was a Table ſet for the *Officers* at *Arms*, whereat they alſo dined. Each Table being furniſhed with three *Courſes* anſwerable to that of the *King*'s, beſides the *Banquet*.

At the upper end of the *Hall* (where, upon an aſcent of Steps, a *Theatre* was raiſed for His *Majeſtie*'s Royal Seat at this great Solemnity) a large Table being placed, the *Serjeant* of the *Ewry*, two *Serjeants* at *Arms* with their *Maces* going before him, bringing up the *Covering*, was ſpread by the *Gentlemen-Uſhers*, and *Serjeant* of the *Ewry*.

This being done, the *Officers* of the *Pantry*, with two *Serjeants* at *Arms* alſo before them, brought up the *Salt* of *State*, and *Caddinet*.

A little before the *King* returned to Diner, two *Eſquires* of the *Body*, took their Seats upon two little Foot-ſtools, on either ſide of the Foot of the *King*'s *Chair*, (placed oppoſite to the middle of the Table) and there ſate until the *King* came in to Diner; when riſing, and performing their Duty in placing the *King*'s *Robes* for His better conveniency of ſitting, they ſate down again at the *King*'s Feet ſome part of Diner-time, until the *King* gave them leave to riſe.

On the right Side of the *Throne* was erected a *Gallery* for the *Officers* at *Arms*. And oppoſite to that, on the other ſide, another for the *Muſick*: and below, on the old Scaffolds, next the *Court* of *Common-Pleas*, ſtood the *King*'s *Trumpeters*.

The Proceeding at carrying up of the Firſt Courſe *to the* KING'S TABLE.

The two *Clerks Comptrollers*,
The two *Clerks* of the *Green Cloth*,
And the *Cofferer* of His *Majeſtie*'s *Houſhold*.

All in Black Velvet Gowns, trimm'd with Black Silk, and Gold Lace, with Velvet Caps raiſed in the Head.

Six *Serjeants* at *Arms*, two and two.

The

The *Earl-Marſhal* on the left Hand. The *Lord-High-Steward*. The *Lord High-Conſtable* on the right Hand.

All three mounted on Horſe-back in their Robes, and with their Coronets on their Heads; having their Horſes richly trapped.

Six *Serjeants* at *Arms*, two and two.

The *Comptroller* of the *Houſhold*, The *Treaſurer* of the *Houſhold*, with their White Staves.

Earl of *Dorſet*, Sewer.
Earl of *Cheſterfield*, his Aſsiſtant.

The *Knights* of the *Bath*, carrying up the Service, two and two to a Diſh, which was ſet upon the Table by the *Earl* of *Lincoln* Carver, aſsiſted by the *Earl*-Sewers.

In the Rear came up the three Clerks of His *Maieſtie*'s Kitchin, all ſuted in Black, Fugar'd, Satin Gowns, and Velvet Caps, in faſhion like thoſe worn by the Clerks Comptrollers.

Diner being ſet on the Table, the *King* came forth from the *Inner-Court* of *Wards*, in His *Royal Robes*, with the *Crown* on His Head, and *Scepter* in His Hand, having the three *Swords* born naked before Him, and having waſh'd, ſate down to Diner, the *Biſhop* of *London* ſaying Grace.

On the *King*'s right Hand, the *Noble-men*, that carried the three *Swords*, ſtood, holding them naked, and erected, all the Diner-while; at His left Hand ſtood the *Lord High-Chamberlain*, to whom the *King* had given the *Scepter* to hold. And at the Table's end, on the *King*'s left Hand, ſate the *Duke* of YORK, in his Robes, and Coronet.

Soon after Diner was begun, the Lord *Allington*, by virtue of his tenure of the *Manor* of *Wymundeley*, in the County of *Hertford*, ſerved the *King* of His firſt *Cup* (which was of *Silver Gilt*) and after the *King* had drank, he had the *Cup* for his *Fee*.

Next, *Thomas Leigh* Eſquire was brought up to the Table with a Meſs of *Pottage*, called *Dillegrout*, by reaſon of his tenure of the *Manour* of *Addington*, in the County of *Surrey*.

Afterwards, a little before the ſecond Courſe was ready, Sir *Edward Dymock* Knight (being the *King*'s *Champion*, as being ſeized of the *Manor* of *Scrivelsby*, in the County of *Lincoln*) entred the *Hall* on a goodly White Courſier, armed at all Points: and there having made a ſtand for ſome time, advanced in maner following;

First,

First, Two *Trumpets*.
Then the *Serjeant-Trumpeter* with his Mace.
After him two *Serjeants* at *Arms*, with their Maces.

Then one *Esquire* carrying his *Target*, having his *Arms* depicted thereon; and — Another *Esquire* carrying the *Champion's Lance* upright.

After them YORK-Herald at *Arms*.

The *Earl-Marshal* on his left Hand. — The *Champion*. — The *Lord High-Constable* on his right Hand.

Both likewise on Horseback,

Being come on some few steps, he made a stand: whereupon the said Herald proclaimed his *Challenge* in these following words;

IF *any Person of what degree soever, high or low, shall deny, or gain-say Our* Sovereign *Lord* King CHARLES the Second, *King of* England, Scotland, France, *and* Ireland, Defender of the Faith, *Son and next Heir to Our* Sovereign *Lord* CHARLES the First, *the last King deceased, to be right Heir to the Imperial Crown of this Realm of* England; *or that He ought not to enjoy the same: here is His* Champion, *who saith, that he lyeth, and is a false* Traytor, *being ready in person to Combate with him, and in this* Quarrel *will adventure his Life against him, on what day soever he shall be appointed.*

Whereupon the *Champion* threw down his *Gantlet*, which lying some small time, and no body taking it up, it was delivered unto him again by the same Herald. Then he advanced further forward, until he came to the middle of the *Hall*; where the Herald having reiterated the same Proclamation, the *Gantlet* was again thrown down, taken up, and returned unto him. And lastly, advancing to the Foot of the Steps to the *Throne* of *State*, the said *Herald* again proclaimed the same *Challenge*, whereupon the *Champion* threw down his *Gantlet* again, which no body taking up, it was delivered unto him.

This being done, the *Earl* of *Penbroke* and *Montgomery* (assisted, as before) presented on the Knee to the *King* a Gilt *Cup* with a Cover, full of Wine, who drank to the *Champion*; and, by the said *Earl* sent him the *Cup*, which having received, he, after three Reverences, drank it all off, went a little backward, and so departed out of the *Hall*, taking the said *Cup* for his Fee.

All which being performed, *Garter* Principal King of *Arms*, with the two Provincial Kings of *Arms*, having their Coronets on their Heads; and likewiſe all the *Heralds*, and *Purſuivants* at *Arms*, came down from the Gallery, and went to the lower end of the Tables, where they made their firſt obeyſance to His *Majeſty*. Then advancing up into the midſt of the Hall, they did the like, and afterwards at the Foot of the Steps towards His *Majeſtie's Throne*, where *Garter* being aſcended, proclaimed His *Majeſtie's* Stile in *Latine*, *French*, and *Engliſh*, according to antient uſage, crying *Largeſs* thrice. Which done, they all retired backward into the midſt of the *Hall*; and there, after crying *Largeſs* again thrice, he proclaimed the *King's Style* as before. And laſtly, they went yet backwards to the end of the ſaid *Noble-mens* Table, and did the ſame again; and from thence into the *Common-Pleas-Court*, to Diner.

Immediately after this, the ſecond Courſe was brought up by the *Gentlemen-Penſioners*, with the former Solemnity; the laſt Diſh being carried up by *Eraſmus Smith* Eſquire, who then preſented the *King* with three *Maple Cups*, on the behalf of *Robert Barnham* Eſq; in reſpect of his tenure of the *Manor* of *Nether-Bilſington* in the County of *Kent*, by performance of that ſervice on the Day of the *King's Coronation*.

Laſtly, the *Lord Maior* of *London* then preſented the *King* with Wine in a *Golden Cup*, having a Cover; of which the *King* having drank, the ſaid *Lord Maior* received it for his Fee.

By this time the day being far ſpent, the *King* (having Water brought Him by the Earl of *Penbroke*, and his Aſsiſtants) waſhed, and roſe from Diner before the third Courſe was brought in; and, retiring into the *Inner-Court* of *Wards*, He there diſrobed Himſelf: and from thence went privately to His *Barge*, which waited for Him at the *Parliament-Stairs*, and ſo to the *Privy-Stairs* at *White-Hall*, where He landed.

It is a thing very memorable, that, towards the end of *Diner*-time (although all the former part of the day, and alſo the preceding day, in which the *King* made His *Cavalcade* through *London*, were the onely fair days, that we enjoyed of many both before, and after) it began to *Thunder* and *Lighten* very ſmartly: which, however ſome ſort of People were apt to interpret as *ominous*, and *ill-boding*, yet it will be no difficult matter to evidence from Antiquity, that Accidents of this nature, though happily they might aſtoniſh, and amaze the common Drove of men, were by the moſt Prudent, and Sagacious, look'd upon as a *proſperous*, and *happy preſage*. And of this *Virgil* gives

us

us a very pertinent Example (in the eighth Book of his *Æneids*) where *Evander* having addreſſed himſelf in a Speech to *Æneas* for aid againſt the *Hetrurians*, and He being ſollicitous how to anſwer his requeſt, mark what Sign was immediately ſent from Heaven.

Namque improviſo vibratus ab Æthere fulgor
Cum ſonitu venit, &c.

For ſuddenly from Heav'n a brandiſh'd Flaſh
With Thunder came, *&c.*

And preſently after the *Poet* adds,

Obſtupuêre animis alii, ſed Troius *Heros*
Agnovit ſonitum, & Divæ promiſſa Parentis.

While others ſtood amaz'd, the *Hero* knew
His Mother's Promiſe by the Sound that flew.

The ſame *Author*, in another place *, mentions the ſame thing as a Teſtimony of *Prayers* heard, and anſwered; as when Old *Anchiſes*, ſeeing the *lambent Flame* upon his Grand-Child *Iulus* his Head, liſted up his Hands to Heaven, and prayed to *Jove* for help, and direction, he was thus anſwered, * Lib. 2.

Vix ea fatus erat Senior, ſubitóque fragore
Intonuit lævum, &c,

Scarce had the grave Sire ſpoke, when ſuddenly
It thundered proſperous, *&c.*

For ſo *Intonuit lævum* is interpreted by *Servius*, according to the Maxim of the Antient *Augurs*, who interpret *Thunder* from the *North*, that is (as they, contrary to the common *Aſtronomers*, accounted it) the left part of Heaven, for a proſperous *Omen.*

But, in reference to our preſent Purpoſe, we may proceed to a larger Interpretation, and conclude, that the Heavens, with Vollies of *Thunder*, and nimble Flaſhes of *Lightning*, ſeemed to give a *Plaudite*, and Acclamation, to this Grand and Sacred *Solemnity*; in like manner as we Mortals uſe to cloſe our greater Triumphs with Fire-works, Bonfires, and the loud Report of our great Ordnance: this

this Terreſtrial Thunder being but the Imitator, and Counterfeit of the Heavenly Artillery.

And ſo I obſerve it expounded by *Claudian* in theſe Verſes *,

*Claud. *de Conſ.* Probini & Olybrii *ver.* 205.

Ut ſceptrum gêſſere manu, membrîsque rigentes
Aptavêre togas, Signum dat ſummus hiulcâ
Nube Pater, gratámque facem per inane rotantes
Proſpera vibrati ſonuerunt Omina Nimbi.

As ſoon as rob'd, and ſcepter'd, *Jove* aloud
His Signal Favour thunders from a Cloud,
Succeſsful Lightning through Heav'n's Arches ſhines;
Both at His Coronation happy Signs.

FINIS.

HONI · SOIT · QVI · MAL · Y · PENSE
CATHARIN
Uxor Caroli 2di
REGINA.
Regis Angliæ.